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OF THE

PROPHET STEPHEN,

SON OF DOUGLAS.

WHEREIN MARVELLOUS THINGS ARE FORETOLD OF THE REIGN
OF ABRAHAM.

NEW YORK:

FEEKS & BANCKER,

WHOLESALE NEWSDEALERS AND BOOKSELLERS,

No. 26 ANN STREET.

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Feb. 20. 1864

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PROPHECIES OF STEPHEN,

SON OF DOUGLAS.



CHAPTER I.

- 1 *James the Eunich retireth and Abraham the Honest reigneth in his stead.* 2 *King of Woolly-heads, a mighty statesman, splitteth rails and abolishes coaches.* 3 *He journeyeth from the Far West.* 4 *He revolteth at the City of Gotham; offereth to his people riches.* 5 *His death of unknown valor.* 6 *He collecteth William to be his treasurer.* 7 *He catcheth a fish his "purple bearer," who speaketh prophecies on a scroll of green paper.* 8 *Simon the Just Minister of Taxes.* 9 *A Wolf he putteth over the sea.* 10 *Father of many children, a goodly son, with the two according to the will of the king.* 11 *A great commotion in the land.* 12 *The inhabitants of Wheelbarrow strive for peace but the worshippers of the goodly-fish feel danger and grief.* 13 *A man cometh out of the Temple and speaketh the affairs of the Temple.* 14 *A man getteth drunk and blazeth up the king with a fire-cracker.* 15 *Abraham creteth the head of Jeff.* 16 *Sendeth the Pope to slay him with bulls.* 17 *Sends his fiery dragon Burnside.* 18 *Hooker the king's angler goeth forth.* 19 *Orders Park the Post Boy to blow off the heads of 40,000 with his horn.* 20 *Abraham is deceived by his cunning counsellors.*

I. It came to pass in the eighty and fourth year of the Republic, that James the Eunich having ruled all the days of his appointed time, retired to the shades of Wheatland, and Abraham, called the Rail-splitter, reigned in his stead.

II. Now Abraham was a child of promise, and a man after the woolly-headed Dragon's own heart; full

of exceeding cunning, and beautiful to look upon, as the skin of a sheep drawn over the skeleton of a gorilla.

III. Moreover he was a mighty statesman, having, withal, had much experience in the matter of rail-splitting, flatboating, and cooking woodchucks in the Indian wars.

IV. And behold it came to pass that, on his journey from the Far West to the seat of empire, even to the place that is called the Capitol, he made divers and sundry speeches, of great and marvellous power, insomuch that the hills trembled at the sound of his voice, and vast scores of little pigs, and jackasses, and other beasts of the field, came and gathered about him, and were dumb with amazement at the beauty and majesty of the king.

V. And, lo, when he was come to the place that is called Gotham, that is built upon the water that is over against the land of the Jerseys, he rested for the night. And the people came unto him, and took him up into the temple of the city, and there gathered about him men of high and low degree, who were curious to look upon the king, to see what manner of man he was.

VI. And the great height of Abraham amazed the people, insomuch that a young and daring giant from the Aroostook in the land of Maine, boldly challenged the king to stand up and measure with him. But the king, looking down with pity upon the young man, said, No, I will not measure with thee, but if thou hast a sister, bring her hither, and her I will kiss.

VII. And, lo, the people were dumfounded at the elegance and majesty of the king, and they fell down and worshipped him.

VIII. And Abraham was also a great general, being

a man mighty in battle, and of such exceeding strategy and invisible courage, that he cut his way, by night, through a hundred millions of hostile men in arms, that lay encamped in the region of country that is between the city that is called Harrisburg, and Washington, which is so named from the Father of his Country.

IX. Now, having escaped the bloody legions of his imaginary foes, Abraham ascended the throne on the fourth day of the third month; and he summoned together the chiefs of his clan, even the mighty men of unknown valor and virtue, who gladly came unto him and threw themselves at his feet.

X. And the king said unto William, whose surname is Seward, come thou and be my chief trumpeter to blow the fame of our kingdom to the four corners of the globe, and to make all other kings and potentates to tremble and flee away before the majesty of our power.

XI. And then he called a fish from the great deep, which is also called *Salmon*, being named Chase among the natives of the wilderness of Ohio, and he said unto him, be thou my purse-bearer; and as we have neither silver nor gold, get thou engravers and printers, and blue ink, and red ink, and much green paper, and many mighty printing machines withal, and let us print money, to astonish the heathen, who think that nothing but silver and gold are precious metals.

XII. And next the king appointed Simon, who is called *the Just*, to be his minister of peace, and he said unto him, Do thou set up our comely black Idol, and bid all the people to fall down and worship it; lo, if any refuse, do thou draw forth thy sword, and smite them hip and thigh; for I say unto you that of

such neither man, woman, nor child shall live in my kingdom. And Simon bowed down his head, and kissed the hem of the king's garment, and said, My lord, I will.

XIII. Then Abraham sent for one Gideon, whose surname is *Wells*, who is not deep, but is covered up with much hair, and he said unto him, Do thou be my ruler over the seas; and get thee speedily a hundred ships, and prepare thyself to lock up three thousand miles of the coast of the heathen who worship white deities, lest it enter into their heads that they will not fall down before our comely black Idol. And Gideon lifted up his beard, and opened his mouth, and said, O king, thy will shall be done.

XIV. And after this the king sent abroad into the Far West, and summoned into his presence the father of many children, who is called Bates, and said unto him, Come hither, and sit by my side, and be thou the expounder of my laws, which thou shalt interpret according to my will, and not after the fashion of the books and judges which were before in this land. And the father of many children said, Yea, O king, thy will is the law.

XV. Now there dwelt in the land the son of Blair, who was called Montgomery, and the king said unto his servants, Send hither this man to me, that I may make him the chief ruler over all my carriers, who are to do my will in sending forth such papers as are pleasing unto me, and in putting under their feet whatever is opposed to the worship of the comely black Idol. And the father of the Blairs joyfully sent forth his son, even Montgomery, his youngest born, to do the bidding of the king.

XVI. And, lo, when all these things were done according to the pleasure of Abraham the king, he

again opened his mouth and said, Now let us have one more man to serve in our name, in the interior of our kingdom; and again he sent forth into the West, and found him a man after his own heart; and when he had appointed him Minister of the Interior he journeyed so far into the interior that his name and his exploits have not been heard of, no, not even to this day.

XVII. And it came to pass in those days that there was a mighty murmuring among the people that dwelt towards the South, and they loudly demanded of the king that he should make known to them, and to all the land, whether they were to be treated as equals in the family of States, or whether the religion of the woolly-headed Dragon and the black Idol were to be the law of the land.

XVIII. Whereupon the king was filled with exceeding dignity, inasmuch that he swelled up to four times the size that was convenient to his skin. But he answered not a word, neither would he condescend to have any intercourse with the heathen who worship white deities.

XIX. And when the land was full of trouble, and the hearts of wise men were smitten with dread, the mighty men of the nation came together, from the North and from the South, from the East and from the West, and sat down in council together, as was the custom in those days. But the black fiend had taken possession of the people that dwelt in the Northland, so that they could do nothing to appease the fiery anger of the people that inhabited the region that lies to the south of the city that is called Washington.

XX. Now there were wise and good men in those days, who said, Let us go forth to save our country, that the men of the North and they of the South may

still dwell together in unity, for our fathers were brethren.

XXI. And the wise men of the South stood up in the council of the nation, and said, I pray you let us settle this, our trouble, in peace. You men of the North take for yourselves and your black Idol, all the land that lies to the west of the line that is called after the old name of Missouri, that runneth even to the shores of the Pacific Ocean; and we men of the South will take the litle of the public domain that lieth to the south of that line: and we will dwell together as our fathers did, buying and selling and being one people forever and ever.

XXII. These things did John, surnamed Crittenden, a mighty man from the Southland of Kentucky, offer to the inhabitants of the North, in the name of the people of the South.

XXIII. But, lo, the warriors of King Abraham all stood up as one man, and smote their breasts, and tore out their hair, and made such noises as time affordeth not to mention, swearing withall, that they would have peace on no terms that did not ensure the universal worship of the comely black Idol.

XXIV. And in those days came a man out of the *Tombs*, from the South, and smote the altars in the temple of the Nation with his fist, swearing that they of the South and of the North should be two people forever.

XXV. And there followed after him a crazy man, who was called *Wigfall*, because he was often drunken, insomuch that he lost the natural equilibrium of his body, and suffered the artificial covering to his *cranium* to fall prone to the ground. He, too, was full of wrath, and threatened to blow up the king with a fire-cracker.

XXVI. But the greatest of the chiefs of the South was the son of Davis, who was called Jeff, whose *head* the king coveted ; for he showed himself great in skill to govern, and wonderful in the arts of war.

XXVII. Insomuch that when the king sent forth the Pope to devour the hosts of Jeff, and to eat them up alive, according to the bulls he should publish against them, they neither feared, nor did they stand in awe, but came out in great force, and caused the Pope to flee for his life ; and the place was thereafter called Bull Run, by reason of the marvellous flight of the Pope.

XXVIII. And Abraham was discomfited ; but, nothing daunted, he commanded his fiery Dragon, which was called *Burnside*, to go forth and burn up the armies of the heathen, that worship white deities, root and branch. And, behold, when the fiery Dragon, even the all-destroying *Burnside*, was come into their country, they threw great tanks of cold water upon him, insomuch that they utterly quenched him ; so that he came back like a drowned chicken, and roosted in a chamber in the palace of the king.

XXIX. Now the king bethought himself of a terrible and mighty angler among his warriors, which was called *Hooker*, because that he knew how to *hook* ; and him he sent forth, saying, Get thee over into the land of the heathen, and put me a hook into the noses of all the rebels, and lead them hither unto me, that I may kill them, every one, and be avenged of the wrongs that they have done unto me.

XXX. And when he had reached the southmost bank of the river that is called Chickahominy, the heathen looked upon him and saw what manner of man he was, and they laughed one to another ; and, in their evil conceits, they sent forth an army of *boots*,

that kicked the hindermost parts of the king's fighting angler, and drove his rear guard even into the trenches that lie before the gates of the temple of the Dragon.

XXXI. Now Abraham, the king, was sore oppressed, because the heathen had kicked the hindermost parts of his mighty fighting angler; and he smote the earth until it quaked. And then he called unto him his faithful *Post-boy*, who is called Park, the son of Godwin, and he said unto him: The heathen have despised the Pope, and they have quenched my mighty, flaming Dragon, that is called *Burnside*, and they have kicked the hindermost parts of *Hooker*, the king's own angler; now, therefore, do thou bring forth thine horn, and point its larger end straight at the heathen, and blow me a blast that shall blow off the heads of forty thousand.

XXXII. Now, the king's *Post-boy* was mighty of wind, so that he did even as he was bidden by the king; and, lo, he blew such a blast on his horn as astounded the heathen, yea, as blew the seat of his own nether garment into a thousand pieces, yea, into a hundred thousand pieces; and the like of it was never known, no, not since the beginning of the world.

XXXIII. And, behold, when the king saw that his mighty, windy *Post-boy* had not blown off the head of a single rebel, but instead thereof had blown himself to pieces, he was full of great grief, and of great wrath, and, lifting up his eyes to the heavens, he exclaimed: Art thou, then, in the name of a thousand devils, on the side of the heathen? and is it thus that thou fightest for the comely black Idol, even for thine own church of the woolly-headed Dragon?

XXXIV. And Abraham was smitten with amazement because his warriors had told him that speedily,

yea, in ninety days, the hosts of the heathen should be blown away, as chaff before a mighty North wind; and, behold, nothing had come to pass according to the promise of his cunning counsellors and many mighty warriors. So Abraham hid his face in his mantle and was ashamed.



CHAPTER II.

2 *Stephen the Prophet standeth up in the temple, and denounceth the worshippers of the woolly-headed Dragon—he sheweth that they want war.* 3 *The worshippers of the Dragon gnash their teeth at the Prophet.* 4 *The warriors of the king shed the blood of millions in their speeches.* 5 *They join would destroy the Prophet by the blessing of royal honours.* 6 *The Prophet sheweth them that war is his mission.* 7 *He chargeth them with a design to destroy their country.* 8 *He proveth that all tyrants set up their claim to prove that they have a government.* 9 *The Prophet sheweth that a wise nation goeth not to war with its own people.* 10 *He sheweth that the chief government hath no right to use the army, except according to law, to aid the civil power.* 11 *He telleth the truth concerning Fort Sumter.* 12 *He proveth that Peace is the only policy that can save the country.*

I. Now just before those days appeared Stephen the Prophet, who was also called Douglas, a mighty man in the councils of the nation, and beloved of the people; but hated by the king, because he had met him in the Westland, where the Prophet had proclaimed aloud the abominations of the woolly-headed Dragon, named by King Abraham—the comely black Idol.

II. And Stephen the Prophet stood up in the council of the nation, even in the Senate chamber, and, pointing his finger at the partisans of the king, cried out with a loud voice, saying: *You want war, because you*

think that war will drive off the South and leave everything here to the mercy of your hands.

III. And the partisans of the king, even Sumner, the pupil of Demosthenes, who stealeth the orations of his master, and Wade, called by Vallandigham *the coward* who *wadeth* up to his loins in the blood he hath not the pluck to shed himself, and all the hosts of the king, gnashed their teeth at the Prophet, and fain would have stoned him, but that they knew that the people loved him.

IV. And the king was exceeding wroth, and sent for his chief warriors, even for William Pitt, who was called Fessenden, from the land of Maine, and said unto him, This seditious Stephen the Prophet is an offence unto me. He has been my evil genius even in the land of Illinois, where he proclaimed these infamous words in my own ears: "*I hold that this Government was made on the WHITE BASIS, by WHITE MEN, for the benefit of WHITE MEN, and their POSTERITY, forever.*" Therefore, O ye warriors of mine, be sure that somehow you bring to naught this stiff-necked prophet, him and his doctrines.

V. Then all the fuglemen of the king, even the valiant warriors who shed the blood of millions of men in their speeches in the temple, put their heads together to see how they should confound Stephen the Prophet.

VI. And, lo, they agreed that they would bring him down, as the walls of Jericho were brought down, by the blowing of rams' horns; and straightway they all began to blow at Stephen, until a mighty roaring wind shook the windows of the temple, and filled the spectators with fear, insomuch that fair women left the galleries in much trembling, and the old men said that such things had not been seen, no, not since the beginning of the Republic.

VII. Now, after all these things, Stephen came forth and opened his mouth and said unto them, Do you think to confound the people with noise? Do you hope to save the Union by war? Verily, I say unto you that

“War is disunion. War is final, eternal separation. Hence, disguise it as you may, every Union man in America must advocate such amendments to the Constitution as will preserve peace and restore the Union; while every disunionist, whether openly or secretly plotting its destruction, is the advocate of peaceful secession, or of war, as the surest means of rendering reunion and reconstruction impossible. I have too much respect for any man that has standing enough to be elected a Senator, to believe that he is for war, as a means for preserving the Union, I have too much respect for his intellect to believe, for one moment, that there is a man for war who is not a disunionist per se. Hence I do not mean, if I can prevent it, that the enemies of the Union—men plotting to destroy it—shall drag this country into war under the pretext of protecting the public property, and enforcing the laws, and collecting revenue, when their object is disunion, and war the means of accomplishing a cherished purpose.”

VIII. And while Stephen thus spake, the followers of the woolly-headed Dragon, even the warriors of the king, were filled full of anger as a coal, yea, as a live coal is of fire, and they raved at him; but Stephen heeded not their anger, neither did he fear them, but continued saying unto them:

“The disunionists, therefore, are divided into two classes; the one open, the other secret disunionists. The one in favor of peaceful secession and a recognition of independence; the other is in favor of war,

as the surest means of accomplishing the object, and of making the separation final, eternal. I am a Union man, and hence against war."

IX. Behold, when the Prophet had uttered these words, the Pitt of the Senate chamber was stirred up with exceeding wrath, and demanded to know if the king should not stretch forth his hand, even the hand of his power, to show that there is a government in this land? And the Prophet answered the clamors of the Pitt, saying:

"But we are to'd, and we hear it repeated everywhere, that we must find out if we have got a government. 'Have we a government?' is the question; and we are told we must test that question by using the military power to put down all discontented spirits. Sir, this question, 'have we a government?' has been pronounced by every tyrant who has tried to keep his feet on the necks of the people since the world began.

When the barons demanded Magna Charta from King John, at Runnymede, he exclaimed, 'have we a government?' and called for his army to put down the discontented barons. When Charles I. attempted to collect the ship money in violation of the constitution of England, and in disregard of the rights of the people, and was resisted by them, he exclaimed, 'have we a government? We cannot treat with rebels; put down the traitors; we must show that we have a government.'

When James II. was driven from the throne of England for trampling on the liberties of the people, he called for his army, and exclaimed, 'let us show that we have a government!' When George III. called upon his army to put down the rebellion in America, Lord North cried lustily, 'no compromise with traitors; let us demonstrate that we have a government.' When, in 1848, the people rose upon their

tyrants all over Europe, and demanded guarantees for their rights, every crowned head exclaimed, 'have we a government?' and appealed to the army to vindicate their authority and to enforce the law."

X. Now these words of the Prophet Stephen only the more stirred up the worshippers of the black Idol to an evil and revengeful spirit, but he continued to rebuke them, saying:

"Sir, the history of the world does not fail to condemn the folly, weakness, and wickedness of that government which drew its sword upon its own people when they demanded guarantees for their rights. This cry, that we must have a government, is merely following the example of the besotted Bourbon, who never learned anything by misfortune, never forgave an injury, never forgot an affront. Must we demonstrate that we have got a government, and coerce obedience without reference to the justice or injustice of the complaints? Sir, whenever ten million people proclaim to you, with one unanimous voice, that they apprehend their rights, their firesides, and their family altars are in danger, it becomes a wise government to listen to the appeal, and to remove the apprehension. History does not record an example where any human government has been strong enough to crush ten million people into subjection when they believe their rights and liberties were imperiled, without first converting the government itself into a despotism, and destroying the last vestige of freedom.

"Let us take warning from the examples of the past. Wherever a government has refused to listen to the complaints of the people, and attempted to put down their murmurs by the bayonet, they have paid the penalty."

XI. Moreover, said the Prophet, continuing to ex-

pose the wickedness or foolishness of the unlawful plans of the king and his warriors :

“But we are told that the President is going to enforce the laws in the seceded States. How? By calling out the militia and using the army and navy! These terms are used as freely and as flippantly as if we were a military government where martial law was the only rule of action, and the will of the monarch was the only law on the subject. Sir, the President cannot use the army, or the navy, or the militia, for any purpose not authorized by law. What is that? If there be an insurrection in any State against laws and authorities thereof, the President can use the military to put it down only when called upon by the State Legislature, if it be in session, or, if it cannot be convened, by the Governor. He cannot interfere except when requested. If, on the contrary, the insurrection be against the laws of the United States instead of a State, then the President can use the military only as a posse comitatus in aid of the marshal in such cases as are so extreme that judicial authority and the powers of the marshal cannot put down the obstruction. The military cannot be used in any case whatever except in the aid of civil process to assist the marshal to execute a writ.”

XII. And when Stephen had finished these words, he opened his mouth again to persuade the worshippers of the woolly-headed Dragon, that they should make satisfaction to the men that dwell in Sunland, saying :

“If we consider this question calmly, and make such imendments as will convince the people of the Southern States that they are safe and secure in their person, in their property, and in their family relations, within the Union, we can restore and preserve it. If we can-

not satisfy the people of the border States that they may remain in the Union with safety, dissolution is inevitable. Then the simple question comes back, what shall be the policy of the Union men of this country? Shall it be peace, or shall it be war? What man in all America, with a heart in his bosom, who knows the facts connected with Fort Sumter, can hesitate in saying that duty, honor, patriotism, humanity, require that Anderson and his gallant band should be instantly withdrawn? Sir, I am not afraid to say so. I would scorn to take a party advantage or manufacture partisan capital out of an act of patriotism."

XIII. And thus the Prophet pleaded that they should be at peace with their brethren in Sunland :

"Peace is the only policy that can save the country. Let peace be proclaimed as the policy, and you will find that a thrill of joy will animate the heart of every patriot in the land; confidence will be restored; business will be revived; joy will gladden every heart; bonfires will blaze upon the hill-tops and in the valleys, and the church bells will proclaim the glad tidings in every city, town and village in America, and the applause of a grateful people will greet you everywhere. Proclaim the policy of war, and there will be gloom and sadness and despair pictured upon the face of every patriot in the land. A war of kindred, family and friends; father against son, mother against daughter, brother against brother, to subjugate one-half of this country into obedience to the other half; if you do not mean this, if you mean peace, let this be adopted, and give the President the opportunity, through the Secretary of War, to speak the word 'peace;' and thirty million people will bless him with their prayers, and honor him with their shouts of joy."

XIV. And these were the last words spoken by the

Prophet in the council of the nation; for he never returned more to behold the abomination of desolation which should fall upon its altars, by reason of the treason and brutishness of the worshippers of the Dragon.



CHAPTER III.

1 The Prophet retircth to his own hired house and teacheth the people that come unto him. 2 The Angel of Peace appeareth unto him and sheweth the abominations of the woolly-headed Dragon. 4 He prophesieth of the desolation of the land. 7 The Angel of Peace sheweth him out of the Prophet Jeremiah that an evil shall spring out of the North that shall spoil the whole land. 10 He sheweth from Jeremiah that the pastors of the churches shall become brutish, and be destroyed. 11 He sheweth that the people shall take vengeance of the false judges. 12 He sheweth out of Jeremiah that the judges shall become false and judge not according to the law, but according to the will of the king. 14 He prophesieth that the abomination of desolation shall last as long as Abraham ruleth.

I. AND, behold, when Stephen had denounced the strong men, and all the warriors of the woolly-headed Dragon in the temple, he went apart by himself into a secret place, even into his own hired house. And there came much people unto him, such as were of pure heart and loved the land of their fathers, and he opened his mouth and taught them, saying:

II. Harken unto me, O ye people; for at mid-day the Angel of Peace came down with a great light out of the heavens, and said unto me: Stephen, the son of Douglas, what seest thou? And I said, I see a woolly-headed Dragon, whose tail and hindermost parts are in the North, but from his mouth goeth out forked

lightnings and hot flame, that rageth even towards the South.

III. Again a great rushing light came before my eyes, and the Angel of Peace said, What seest thou? And I said: I see a *seething-pot*, and around about it standing the giants of Abraham, the mighty king of the Woolly-heads.

IV. Then the Angel smote the cloud of smoke with his rod, and said: Behold, O Stephen, the seething-pot is thy country, and the giants round about, even the warriors of the woolly-headed Dragon, shall ravage thy fields and bring desolation and famine upon all the land. There shall not be one stone in the foundations of the Temple of Liberty that shall not be thrown down. Neither *habeas corpus*, nor trial by jury, nor any other thing that thy fathers gave thee shall be left for thee and for thy children, so long as Abraham, the king of the Woolly-heads, reigneth.

V. And thy sons shall be slain in battle, their children shall cry for bread, and the mourners shall go about the streets, when there shall be none to pity them; for the woolly-headed Dragon shall harden the hearts of his people, that they shall not hear the cries of the widows and the orphans that they have made.

VI. And in those days beggars, and such as are called thieves, shall become rich men. They shall wax fat, and kick at whomsoever will not fall down and worship the black Idol. So they that were beggars and serving men shall dwell in palaces, and shall fill their bellies with strong drinks and hot meats, and swell up with great pride and much wind, until they shall be known in the whole region round about for their insolence and much stinking.

VII. Then about the second hour of the third watch of the night the Angel of Peace came unto me the

second time, holding a Bible in his hand, and he opened to the book of the Prophet Jeremiah, and said unto me, Read; and I opened my eyes and read these words: "Then said the Lord unto me, out of the North an evil shall break forth upon all the inhabitants of the land."

VIII. And the Angel turned over a leaf in the book of the Prophecy of Jeremiah, and said unto me, Now open thine eyes and read what thou seest; and I beheld these words: "My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried, for the whole land is spoiled; suddenly are my tents spoiled, and my curtains in a moment. For my people is foolish, they have not known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge. And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold—thy lovers will despise thee, they will seek thy life."

IX. And then I said in my heart, Behold, O my people, in these words of the Prophet Jeremiah, what woe shall be visited upon this our land, because of the rule of Abraham and the giants of the woolly-headed Dragon.

X. Again the Angel of Peace turned over a leaf in the book of the Prophet Jeremiah, and said unto me, Open thine eyes and read, and I read: "The priests said not, where is the Lord? the pastors transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit. For the pastors are become brutish, and have not sought the Lord;

therefore they shall not prosper, and their flocks shall be scattered."

XI. And, lo, when I read these things out of the Prophet Jeremiah, my heart was sore within me, and mine eyes were full of tears, for I knew that the priests of this land should become brutish, that the blessed altars of peace should be changed into butcher's shambles, and war, revenge and blood should stream forth from the desecrated places of religion. By reason of these things I saw that the churches should be broken up, and that the sons of Anack and Belial, who are also called after the names of Beecher, Cheever and Tyng, should corrupt the hearts of the pastors, until they all become *brutish* together, and walk in the fiery paths with the children of perdition. Verily I say unto you, the end of these wolves in sheep's clothing shall be that of the ungodly, and their names shall be stricken out of the Book of Life. Their carcasses shall be devoured by the eagles, and the young eagles shall pick out their eyes; the bittern shall eat the flesh of their bones, and the lizzard shall hatch its young in the hollow of their skulls. For they have not harkened to the voice of peace, neither would they heed the commandments of the Prince of Peace.

XII. And I lifted up my eyes, and behold, the Angel of Peace was still standing before me, with the first finger of his right hand pointing to another passage in the book of the Prophecy of Jeremiah, and he commanded me to read, and I read these words: "And they that handle the law know me not." And the Angel dropt his head upon his breast and wept.

XIII. Then, ah woe is me, I knew that the judges of this land would also be led astray by the *green charms* of the woolly-headed Dragon, and that they would no longer judge according to the law and the

testimony, as was the custom of our fathers, but according to the will of the king.

XIV. And when I lifted up my eyes, behold the Angel still was weeping, and his face was bowed even to the ground; which showed unto me that this the corruption of the judges of the land was the sorest calamity that could overtake a free people. Then I cried aloud in my despair. I said: O Lord, is this people lost? How long shall the perjured judges escape the vengeance of the people? How long are these days of our humiliation and shame? And suddenly there appeared a black cloud before my eyes, in the midst of which these words were written in letters as red as flame: "*Behold, as long as Abraham and the woolly-headed Dragon bear rule.*"

XV. And I said, How long, O Angel of Peace, shall it be to the end of these days of our abomination, even to the end of the rule of Abraham and the worshippers of the black Idol? Then the Angel lifted up his head, and I saw that his eyes were sad, and sorrow covered his face as a garment, but he answered not a word; and, behold, in the midst of a great and shining light he ascended up into the heavens, and I covered my face with my mantle, for I was sore with grief and stricken in heart with much grief.

CHAPTER IV.

2 *The Prophet sheweth out of the Book of Jeremiah that the woolly-headed Dragon shall put a lying spirit into the minds of the people.* 4 *The worshippers of the black Idol shall persecute and imprison the worshippers of the white deities.* 5 *The hypocrites shall leave the temple of the white deities, and go out into the temple of the black Idol, and come back loaded with the green jewels of the Dragon.* 6 *Daniel, the son of Dick, shall get into a den of thieves.* 8 *The building of the new Temple of Janus-half way between the temple of the white deities and that of the black Idol—Peter, the son of Cagger, and the Dean of Richmond.* 9 *Elijah, the War Horse turned into a donkey in the dirt-carts of the King.* 11 *The ruler of the Knickerbockers ascendeth like an eagle and lighteth like a dove—The Dean of Richmond buildeth him a chicken-coop behind the Temple of Janus.* 12 *The people shall plot to destroy the Temple of Janus.*

I. Now it came to pass on the third day of the sixth month, at about the middle of the first watch of the night, that the Angel of Peace came unto me the third time, bearing in his hand the book of the Prophet Jeremiah, which was open at the seventh chapter, and he said unto me, Arise, O Stephen, the son of Douglas, for I have that for thee to read that shall tell thee what is to befall thy land before the end of the reign of Abraham the king of the Woolly-heads.

II. Then I arose, and looked into the book of the prophet that was in the hand of the Angel, and read these words: "But thou shalt say unto them that this is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth. And they bend their tongues like their bows for lies."

III. And then I knew, O my people, that the fol

lowers of the woolly-headed Dragon should destroy and utterly spoil this land with their lying tongues, which should breed evil surmisings, and discontent, and slanderous reports, and all manner of lying abominations, until there should be no soundness, no, nor any truth left among the people.

IV. Moreover, it appeared unto my vision, that the worshippers of the black Idol shall persecute and say all manner of things falsely against the worshippers of the white deities; insomuch that they shall be stoned in the streets, and be led to prison to be devoured of the vermin of the woolly-headed Dragon, and suffer violence at the hands of the Woolly-heads, because they will not fall down to worship the black Idol of the king.

V. And in those days fearfulness shall seize upon all the hypocrites that have crept for a cover into the temple of the white deities, and they shall run out in the train of the woolly-headed Dragon, and shall prostrate themselves before the black Idol, and swear like that Judas whose bowels gushed out, that they never knew the white deities. And these shall come back loaded with the *green charms* of the woolly-headed Dragon.

VI. And the greatest of the apostates from the temple of the white deities shall be Daniel, the son of Dick; not that Daniel that was in the lion's den, but that other Daniel, that got himself into a den of thieves, and took the Scriptures down with him, and quoted them, to the great delight of the harlequins that dance before the black Idol in the temple of the Dragon.

VII. Now in those days many shall fall away from the truth by reason of fear, who shall not go over to the temple of the woolly-headed Dragon, nor will they dare to remain wholly in the temple of the white

deities, but shall go out midway between the two, and shall make their benedictions first to the one and then to the other, looking two ways at the same time, like the heathen gods in the temple of Janus.

VIII. Among such as these shall be Peter, not that Peter who denied his master once in Judea, but Peter, the son of Cagger, who denied his principles a thousand times in the land of the Knickerbockers; and with him also the great Dean of Richmond, called the Profane, of whose riches and cunning manœuvring there is no end; and these shall build a new temple of Janus, and many are they that shall come therein to worship.

IX. And these shall take Elijah, called the *War Horse*, and they shall turn him into a *donkey*, and shall make him to draw dirt in the dirt-carts of Abraham the king of the Woolly-heads, whereby they shall get great gain to themselves, and shall enrich themselves, even with the *green charms* of the Dragon.

X. Now a great ruler shall arise in those days, to whom the people shall look for deliverance from the power of the Dragon, and to him shall be given the name of *See More*, because it shall be believed that he hath the gift of seeing further than other men, even than the cunning king Abraham, of whose wisdom no man shall know, no, not to the end of time.

XI. And this great ruler shall rise before the people like a mighty eagle, and he shall soar proudly up, and fly very high, and spread his broad wings over the whole continent, insomuch that there shall be a great fluttering among the chickens of the Dragon; but when the king of the Woolly-heads, who is a cunning archer, shall come forth with his bow and arrow, this proud eagle shall subside as gently as a cooing

dove, and gracefully light in a chicken-coop, which the great Dean of Richmond shall cause to be built a hundred and twenty cubits back of the new temple of Janus.

XII. Lo, there shall be great murmuring and much indignation among the people, and they shall smite their breasts and demand, Who shall deliver us from the power of the Dragon, and from the tyranny of Abraham the king of the Woolly-heads? And they shall plan among themselves how they shall destroy the new temple of Janus, by means of which so many worshippers are drawn away from the temple of the white deities, and carried off half-way over to the temple of the black Idol.



CHAPTER V.

1 *The Gothamites shall murmur against their Watchmen because they take bribes from the King of the Woolly-heads.* 2 *They send for See More to come over and help them.* 3 *He sendeth his man Friday, Waterberry the Valiant.* 5 *The man Friday gathereth three ship loads of proof against the Watchmen, and See More sweareth that the Watchmen shall die.* 6 *Great joy among the Gothamites—every man kisseth his neighbor's wife for joy.* 7 *The Watchmen escape the vengeance of the Ruler of the Knickerbockers.* 9 *The People murmur and smite the Ruler of the Knickerbockers, because he deceived them.* 10 *The Prophet foretells the death of all the worshippers in the Temple of Janus.* 12 *He warns the people to beware of The World which guideth the people into the Temple of Janus, and showeth that its heart is like Marble, and its blood like that of a Halibut.* 13 *He warneth against false Judges, such as Daly defile the Temple of Justice.* 14 *He warneth against Lawyers who plead for the black Idol for hire.*

I. And in those days shall be great murmuring among the people of Gotham, a city that is builded by

the waters over against the land of the Jerseys, because of the impurity and wickedness of their watchmen, who shall rebel against the people their masters, and shall take bribes from the king of the Woolly-heads, by means of which great and scandalous wrongs shall be committed against the liberty and peace of the Gothamites.

II. And they shall say to the mighty ruler of the Knickerbockers, who is also called See More, We pray thee to come over and help us, and to defend us and our children from the machinations of the evil disposed watchmen, who have sold themselves to the worshipper of the woolly-headed Dragon.

III. And he shall send his man Friday, who is called Waterberry, by reason of his head looking like a small berry growing at the top of a tall water-weed, a man valiant in his own conceit, who shall never be known to covet anything that belongeth not to another, nor to take anything that lieth beyond the reach of his hand, whose honesty no man shall see, nor shall any man comprehend it to the end of time.

IV. Behold, the mighty ruler of the Knickerbockers shall say to this man, Get thee down to the Gothamites, and bring me back a faithful record of the abominations of the watchmen, that I may revenge the people of the wrongs that they have suffered at their hands.

V. And, lo, the man Friday, even he that is called Waterberry, shall go down to the city of Gotham, and shall gather up testimony against the faithless watchmen, that shall fill a hundred thousand volumes, and shall take them back in three ships to the ruler of the Knickerbockers, who shall swear in his wrath that the watchmen shall die.

VI. And he shall smite the mountains and they shall tremble at his nod, and the sea shall roar, and the

birds of the air shall fall dead with fright; and the people of Gotham shall rejoice with exceeding joy, insomuch that every man shall kiss his neighbor's wife, because they shall be delivered from the hands of the faithless watchmen.

VII. But I say unto you, that the mountains shall tremble, and the sea roar, and the birds die, and the other men's wives shall be kissed in vain, for the watchmen shall not die, neither shall they be driven out by the mighty ruler of the Knickerbockers; for behold, he barketh like a dog, but runneth like a hare.

VIII. And the people shall become sick at heart, for they shall see their hopes perish, and shall find none to deliver them from the hands of Abraham the king, nor from the malice of the worshippers of the woolly-headed Dragon.

IX. And they shall smite the ruler of the Knickerbockers until he die, so that he shall not be king, according to the promise of the worshippers in the temple of Janus.

X. Moreover, I say unto you, that all who follow the hypocrites into the temple of Janus shall die; for they have forsaken the temple of the white deities, and turned their faces away from the altars that were builded by their fathers.

XI. And all the men of this world shall die, because *The World* shall deceive them and lead them astray from the paths of truth, unto the temple of the heathen, even the new temple of Janus.

XII. Give ear and hearken unto me, O ye worshippers of the white deities, be ye not mixed up with the followers of *The World*, for it is a wolf in sheep's clothing; it hath been the herald of the king of the Woolly-heads, and was taken by the Bohemians, for hire, over into the temple of Janus, where it boweth from afar to the white deities, while its heart is far from

it. It knoweth not Democracy, neither understandeth it the worship of the white deities, for it hath a heart like *Marble*, and its blood is like that of a *Halibut*.

XIII. Beware, also, of false judges, and such as *Daly* defile the altars of justice with sacrifices to the black Idol by reason of the green charms of the woolly headed Dragon.

XIV. Moreover, I say unto you, shun the council of lawyers, who sell their country to the black Idol for the green charms of the Dragon. *Brade-he* never so fair a web of cunningly devised falsehoods to hide his treachery to the white deities, believe him not; neither suffer thyself to be drawn into the ways of his footsteps; for his paths are filthy with lucre, and he getteth fat with the fees of sin. From such turn away.



CHAPTER VI.

1 *The Prophet sheweth out of Jeremiah that Benjamin, the king's Butler, shall plunder the City of Orleans.* 3 *He shall be called the Bruit, and shall treat the mothers of children like harlots.* 4 *His officers shall take concubines of the Ethiopians, and dwell in the mansions of the rich.* 5 *The Post-boy of Gotham shall trumpet the praise of Benjamin the Bruit.* 6 *The King is offended at his Butler because he hordeth the gold which he stealeth—he putteth Nathaniel the dancing-master in his place.* 7 *The Angel of Peace sheweth out of Jeremiah that those who have called green paper money shall die as the fool.* 11 *He sheweth that those who think they have money as a dog hath fleas are without riches.* 12 *He sheweth the people the mountain of debt which the king's purse-bearer shall build.* 14 *He sheweth that the people shall scatter the riches which the worshippers of the Dragon made out of green paper, so that their children shall beg bread in the streets.*

I. Now it came to pass on the seventh day of the eighth month, the same being the fifth month of the

reign of Abraham, the son of Inlow, whose mother was of the Ethiopian tribe of Hanks, that the Angel of Peace appeared unto me the fourth time, holding in his left hand the book of the Prophet Jeremiah; and he said unto me, 'Arise, O Stephen, and make thine eyes familiar with these words of the twentieth chapter and twenty-second verse of the Prophet; and I read after this manner: "Behold, the noise of the *bruit* is come, and a great commotion out of the North country, to make the cities desolate, and a den of dragons. . . . When I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. They were as fed horses in the morning; every one neighed after his neighbor's wife. Shall I not visit them for these things? saith the Lord, and shall not my soul be avenged on such a nation as this?"

II. And as I read these words out of the book of the Prophet, lo, the Angel of Peace was sore oppressed, insomuch that his whole frame shook with horror: and then I saw what must befall the city that is called New, and that beareth also the name of Orleans, that is built by the shore of the father of waters, afar off, in the land that lieth to the south of the habitation of the woolly-headed Dragon.

III. And I said, This is a doomed city; for the king of the Woolly-heads, even Abraham, the son of Inlow, shall send Benjamin, his Butler, who shall also be called "the Bruit," as is given in the Prophet Jeremiah; and he shall enter in and dwell there, and the inhabitants thereof shall flee before his hand as from a pestilence; for he shall order his soldiers to go out, every one of them, to plunder the people, and to treat all the fair women, even such as are the mothers of children, as harlots.

IV. Now the officers and soldiers of Benjamin, who is called the Bruit, shall do even as they are b

and they shall drive out the inhabitants from their own dwellings, and take to themselves comely black concubines of the Ethiopian tribes that abound in those regions; and they shall enter into the mansions of the rich and dwell there, eating and drinking and making merry in their hearts.

V. And the king's Butler, even Benjamin the Bruit, shall flourish like a green bay tree, and shall become rich beyond other men by reason of plundering the people of the city; and his fame shall spread abroad throughout the land, even unto Gotham, where a *Post-boy* shall trumpet his praise afar to all such as love much stealing, and to every one that hath a lickerish tooth towards the fair and fragrant daughters of Ethiopia.

VI. But it shall come to pass that the king shall become wroth with Benjamin, his Butler, because, while he stealeth many hundred pounds of gold, he cunningly hideth it in his own house, and never bringeth, not so much as even one ounce, into the temple of the woolly-headed Dragon; therefore the king shall say unto his Butler, Now, get thee out of this city, for I will no more of thee; and I will put my faithful servant Nathaniel, the dancing-master, who is the son of Banks, into thy place, and he shall steal *honestly*, and shall bring the full half of all the plunder into the temple of the Dragon.

VII. Now while all these things passed before my vision a great and sudden trembling seized my whole frame, and I was stricken with much sorrow; for I saw that, according to the Prophet Jeremiah, God will one day "be avenged on such a nation as this," and that the whole people will be made to suffer for the abominations of Abraham the king and all the besotted worshippers in the temple of the Dragon.

VIII. And in the midst of this affliction, even the sorrow that straineth the reins, and maketh the head like waters, the Angel of Peace opened the book of the Prophet Jeremiah, at the eleventh verse of the seventeenth chapter, and commanded me to read.

IX. Behold the words of the Prophet: "As a partridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

X. And I was sore afraid, for I knew not the meaning of these words, neither could I understand them; and I spake unto the Angel of Peace, and said: I pray thee to open mine eyes that I may know and understand the words of the Prophet.

XI. Then the Angel opened his mouth and taught me, saying: The days shall come when the land shall be full of green paper, and it shall be called money by the worshippers of the black Idol. And every man shall have a bag full of such as is called money; yea, the woolly-headed Dragon shall measure out his money to the followers of the king by the hundred yards at a measure; and they that are drunken and such as spend their days with lewd women, and such as know not how to read, neither can they write, by reason of their great ignorance, shall abound with money as a dog with fleas, yea, as a little dog with many fleas.

XII. And verily I say unto you that the people, whose eyes shall be charmed so that they shall think the green paper to be money, shall allow the king's purse-bearer, even he that shall be called Chase, because the imaginations of his heart shall be *chased* day and night by visions of the fair daughters of Ethiopia, to heap up a great mountain of debt, so that the people can never climb to the top thereof, neither can they

dig under it, nor go round it, but it shall be there to devour the substance of them and their children forever and ever.

XIII. Behold, he that thinketh himself rich, by reason of so much green paper, shall be poor, for the day cometh that it shall be naught, and, as saith the Prophet Jeremiah, "at his end he shall be a fool."

XIV. Then harken unto me, O ye fools ! for the day cometh that shall burn as an oven, and all ye that have made gain by shoddy, and enriched yourselves by the robbing of the people, shall be burned up by the fierce anger of the people ; for I say unto you that hunger breaketh through a stone wall, and that the wealth which you shall steal away from the people, as the unlawful spoils of war, shall be scattered by the hand of the people, to them and to their children, and your own offspring shall beg bread in the street.



CHAPTER VII.

- 1 *The Angel of Peace pronounceth the doom of the worshippers of the black Idol.* 2 *Their sons shall be sent forth to battle and die.* 3 *The warriors of Sunland shall kill them man for man.* 4 *The Angel of Peace sheweth that the woolly-headed Dragon had made his worshippers like swine, and not like men.* 5 *Their names shall stink in the nostrils of the nations.* 6 *He foretelleth the doom of the Loyal Leaguers.*

I. THUS saith the Angel of Peace: O ye followers of the woolly-headed Dragon, who hath hardened your hearts that ye cannot feel, who hath blinded your eyes that ye cannot see ! For have you not said one to another : Let us gather together our sons, even under

the banners of our fighting men, and send them down to the dwellers in Sunland, to slay all that will not bow the knee to the comely black Idol in the temple of the Dragon!

II. And behold your sons shall go forth and they shall not return. They shall take the sword and they shall perish by the sword. The mothers of the land shall weep for the slain of their offspring; your old men shall die, waiting for the return of their youngest born, and there shall be no eye that shall not weep, no, not from one end of the land to the other.

III. Now, therefore, harken unto me, and give ear to the words of my saying! To what end do you send forth your sons to kill the dwellers in Sunland! For do they not slay your sons, man for man? To what end do you burn their wheat-fields? To what end do you steal their cunningly-wrought silver spoons? To what end do you lie down in the tall grass by the side of their black wenches? For is it thus that you would bring them back to sit with us in love as did their fathers?

IV. O ye blind of heart and void of understanding, who hath delivered you over into this slough of foolishness? Who hath made you like swine, and not men? Who hath taught you to forget that you are white men, and not negroes? Verily I say unto you that you have debased yourselves, and gone after other gods, wallowing about in blood and uncleanness.

V. Therefore, saith the Angel of Peace, ye shall perish in your naughtiness. Ye shall be a by-word among the nations; yea, and your names shall stink in the nostrils of the nations; so that there shall be none that do not abhor you. They shall point at you in the streets, and shall say: There goeth a fool; yea, a very fool, and the father of fools!

VI. And ye of the "Loyal Leagues" shall be inflated with ignorance and pride, and shall swell up until ye crack with insolence and much stuffing, so that they of clean lives shall run from you, and hold their noses at your passing. Verily I say unto you that this shall be your reward in the world that now is; and in that which is to come ye shall be with the Ethiopians.



CHAPTER VIII.

1 *Abraham getteth in trouble with his officers of custom.* 2 *His servant Barney.* 3 *The Tribunes defend him.* 6 *General Raymond of Solferino, organizeth a corps of liars.* 10 *The wickedness of the Times.* 12 *The great General Bust Steed cometh out of the Tombs.* 13 *Day Vis the Traitor.* 14 *Bust Steed draweth a Curtin before him.* 18 *The great General Cock-Ran.* 20 *Dix, who hath an itch for office.* 21 *Daniel the Sic-kle.* 27 *Rufus, the king's merry-Andrews.*

I. AND Abraham the king shall grow in trouble day by day; for they that serve him shall be of a corrupt heart, insomuch that they shall rob the strong box of the king, and bring his name into great contempt among the people. Even his servant *Barney* shall gather about him, at the receipt of custom, such as traffic with the heathen for their own gain, even Stanton, who is the weak male member of the body of that strong woman, who is the mother of the Bloomers.

II. And they shall make the place of the receipt of customs a den of thieves, so that the merchant men shall murmur among themselves, and shall say unto the king, We pray thee to deliver us from the extor-tions of thy servant *Barney*.

III. Now the king shall have *Tribunes* in the city of Gotham, at the place of the receipt of customs, which shall rule over the people in his stead ; and he shall say to his *Tribunes*, Now judge me of this matter of my servant *Barney*, whether he lacketh anything, or hath too much of his own cunning to be useful unto us.

IV. And the *Tribunes* shall say unto the king, Thy servant *Barney* is a faithful and just serving-man, inasmuch as he loveth the black Idol, and turneth out of the place of custom all whose grandfathers, yea, whose great-grandfathers were worshippers of the white deities.

V. Then the king shall say, Lo, *Barney* is a good boy.

VI. Now Abraham shall be sorely vexed because of the want of great generals in the land. And he shall send out to the far land of Italy, and command to come unto him the mightiest commander of the world, even General Raymond, the immortal hero of the bloody field of Solferino, and he shall say unto him, I pray thee to organize for me the second great army corps of my kingdom, even an army of *liars*, that we may meet and overcome the worshippers of the white deities, who think to put us down with the TRUTH.

VII. And this mighty general, even Raymond of Solferino, shall hasten unto the king to prostrate himself before the throne ; and he shall stand up before the king, in stature a mighty giant, full sixty inches in height.

VIII. And he shall speak to the king, saying, Mighty monarch of the universe ! brother to the sun, and first cousin to the moon ! behold, both the world and *I* applaud thy wisdom and thy patriotism, in

meeting the foolish hosts of *truth* with the proud and the resistless army of *lies*. Thou shalt see how I will scatter them to the four winds of heaven ; yea, they shall be as dust under the wheels of my chariot, so that he that thinketh he standeth by reason of the truth, shall be trodden under foot of the legion of *liars* that I, even Raymond of Solferino, shall lead against him.

IX. And the king shall embrace his liar, even the terrible Raymond, and shall commission him to go forth at once, and smite the armies of truth hip and thigh, so that no man shall dare to tell the truth any more, lest he be thrown into prison, or have his bones broken upon a wheel.

X. Behold, these shall be *Times* that try men's souls !

XI. And Abraham shall appoint him a marshal in Gotham, one Murray, the grammarian, not the son nor the pupil of Lindley ; and he shall have a nose like a hound, that smelleth afar the disciples of truth and all such as worship in the temple of the white deities. But he shall be a man without malice, which only executeth the will of the king.

XII. In those days a mighty general shall come up out of the *Tombs* in Gotham, even the great and the invincible Richard the last, called Bust Steed, who is so named because he *bursteth* away from the ladies' chambers, and rusheth like an unthinking *steed* into battle.

XIII. Him shall the king send forth to meet the armies of *Day Vis*, the Cyclops, who shall be so called because, as his name signifieth, he shall be opposed to the light, and shall seek to delude the minds of his people with sin, even with the darkness and delusion of treason.

XIV. But, lo, when this great general, even *Bust Steed*, shall come into the land of the heathen, the dismayed soldiers of *Day Vis*, the cyclops, shall run before him as hares flee before a tit-mouse, and shall not stop until they have run a hundred thousand miles beyond the gates of their own city, even *Rich Mond*, which is so named in derision, because of the great poverty of the place.

XV. Behold, when the other generals of the king shall see these things, they shall wax jealous of Richard the last, surnamed *Bust Steed*, and shall persuade the king to send him back to Gotham.

XVI. And Richard the last, when he arriveth in Gotham, shall subside; and he shall seek to hide himself behind a *Curtin*, which cometh from the executive chamber of the land of Penn, but which he findeth at a tavern, where the *Curtin* is wont to be. And this shall be the last of Richard.

XVII. But the feast which Richard the last giveth in honor of the highly illuminated executive *Curtin*, of the land Penn, shall be remembered many days, because of the great and mighty men that shall be there.

XVIII. For unto the feast shall come John, called the General, whose name shall also be Cock-ran, because he goeth into battle like a fighting cock, and runneth out again like a chicken, that hideth itself under its mother's wing when it heareth the cry of the hawk.

XIX. But by reason of these valorous deeds, the worshippers of the Dragon in the land of See More shall make him chief officer of the law, because they shall imagine in their hearts that he who faileth as a general in battle, will make the braver general in peace; and though he knoweth not the law, they shall

take him on their shoulders, and carry him up into the temple of justice, and set him in the chief seat before the judges.

XX. And, lo, there cometh among the guests, at the feast of Richard the last, that other John, whose surname is Dix, who shall become a great general in the armies of the king, not, withal, because he believeth in the worship of the Dragon, but because he hath an itch for office, and is wont to run his head into every open place where he hopeth to find one.

XXI. Now in those days shall appear Daniel, called the *Sickle*, because he killeth a man; and he shall be of such evil report among men, that he seeketh the battle field that he may die, and be at rest, where he hideth his sins in the grave.

XXII. But, lo, when he cometh to the battle field, he shall fight bravely, even standing his ground against the hosts of the heathen until he loseth a leg; and he shall not give up until he falleth from his horse by reason of the loss of much blood.

XXIII. Now when this Daniel returneth to his own city of Gotham, he shall be of great repute among the worshippers of the black Idol, insomuch that notwithstanding aforetime he was hated by the Woolly-heads, they shall think to put him into the chief seat in Gotham.

XXIV. By reason of this, great contention shall spring up among the Woolly-heads, and such as worship the black Idol in Gotham; and they shall wrangle among themselves, some saying, What! will you put this man into the chief seat, who aforetime was offensive unto us, so that no man trusteth him? Other some shall say, Hath the cunning vices of the *Sickle's* head also been lopped off by the losing of a leg?

XXV. But the king's *Tribunes* shall come into the

assembly of the Woolly-heads, and shall command them to cease wrangling one with another, saying, What mattereth it who sitteth in the chief seat in Gotham, if he be a man withal which is void of conscience, so that he shall not stand up for the law, but willingly doeth the will of the king?

XXVI. And there shall be silence in the assembly of the Woolly-heads.

XXVII. But, lo, Rufus, the king's merry-Andrews, even the surveyor, shall stand up, as he is wont to do, and blow his own horn, until the people shall run out of the assembly and scatter themselves to their own homes.



CHAPTER IX.

3 *Stephen rebuketh those who cry war in his name.* 4 *He denounceth the Forney-cater.* 5 *He exposeth Martin, the son of Ryer.* 6 *And Jacob, the Apostate, surnamed Van Etta.* 7 *He sheweth how they deceive the people in his name.* 9 *He prophesieth their destruction.* 14 *The people shall break the black Idol in pieces.*

I. AND I, Stephen, saw that there shall be great tribulation as long as the woolly-headed Dragon liveth. And many are they that shall fall away from the truth, and shall speak all manner of lies, and do many unclean things in my name, even in the name of Stephen, the son of Douglas.

II. Behold, such shall go out into the highways, blowing the trumpet of war in my name. And they shall say that We are the followers of Stephen, the son of Douglas, because we are for war; but, verily I say unto you, that all such shall know that they are deceivers, for there is no truth in them; and they blas-

pheme, and in my name seek the destruction of the land.

III. For did not I say unto the people in the temple of the nation, that "*War is disunion—war is final, eternal separation?*" Did not I proclaim it aloud that, "*Peace is the only policy that can save the country?*" Did not I teach that, "*Only those are for war who want disunion?*" Who, then, are these false teachers that shall go about in my name fanning the red flame of war? Verily I say unto you, they are deceivers, and the sons of darkness, neither is there any truth in them.

IV. And of these deceivers shall be one that sat with me, and break bread at my own table. By reason of his love of filthy lucre he shall sell himself to the king, to be a chief worshipper of the black Idol in the temple of the Dragon. And he shall become fond of strong drink, and shall be given to glutinous living, and be known in the whole region round about as one that *catereth* to the appetites of his own belly, insomuch that he shall be called *Forney-cater*; and shall also be called *the dog*, by reason of his much barking for the king.

V. So also shall that Martin, the son of Ryer, who was aforetime a great judge in the kingdom of Jersey, go out falsely teaching war in my name. Him shall Jack the giant-killer slay, so that there shall be heard no more of him, neither of him nor his lies, forever.

VI. And Jacob, the Apostate, also of the kingdom of Jersey, the descendant of the mighty King Gambrenus, the inventor of lager beer, who is surnamed Van Etta, shall bring much scandal upon me by reason of his war howling in my name. Him shall William, called the *Wright man*, by reason of his truth, slay in the Assembly chamber of the kingdom of Jersey; and Daniel,

the Senator, who shall be called Wholes-man, because he is *whole* and hath an undivided heart for peace, shall bury the apostate, face downward, with his nose resting upon the first edition of the Helper Book, because in his lifetime he was a disciple of Helper, and a secret follower of the Dragon.

VII. Now, all that go out to deceive the people and teach war in my name shall come to an untimely end, and perish in the midst of their days; for did I not stand up in the temple and declare, in the presence of the traitors who urged the king to go to war, that "*There is no law that authorizes it. To do the act, or attempt it, would be one of those high crimes and usurpations that would justly subject the President of the United States to impeachment.*"

VIII. For I say unto you, as was taught aforetime by the founders of the Republic, even by the mighty men who framed the Constitution and the Union, and hath been taught by the Democracy from the beginning, that, "The coercive power of the Federal Government, as applied to States, is the coercion of *law* and not of *arms*." Behold, these are the words of the wise father, speaking in the convention of the States, even the convention that made the Constitution.

IX. Come, now, hearken unto me; for who is he that seeth not that, if the chief Government can, of its own motion, collect an army and send it forth against the governments of the States, then our fathers were void of wisdom, nay, they were very fools; for they thought to form a government of coequal and sovereign States, when, behold, they made a despotism, even a military despotism, which hath power at any time to deluge the land with blood, and bring to an end the glorious principle of self-government which our fathers died to establish in this land.

X. Verily I say unto you, that the day cometh that shall bring these men into judgment ; for the people shall follow after them in the streets, and shall demand of them, saying, Where is the Union that was builded by our fathers ?

XI. And the chief worshippers of the Dragon, even they that aforetime called the Constitution a " lie and a cheat," shall answer them, saying, " The covenant with death " is broken, so that ye can no more have the Union unto yourselves, neither you nor your children, forever.

XII. Behold, when the people shall understand these things, they shall gather themselves together in the market-places, and at the corners of the streets, and, with a loud voice, shall demand of the followers of the king, Give us back the Union that our fathers gave us !

XIII. And the chief rulers shall sneer in their thoughts, and secretly rejoice in their hearts ; for they shall think that, by reason of the war, they have sundered the Union, and put an end to the Constitution forever and ever.

XIV. But the people shall grow more and more violent, day by day, insomuch that there shall be great commotion throughout the land, such as never was before in these borders ; and they shall rush into the temple of the Dragon and break the black Idol in pieces ; and the worshippers of the Idol shall flee before the mighty anger of the people, so that they shall be in fear for their lives, and shall run to and fro, like foxes before the hunter.

CHAPTER X.

Copperhead, Black-snake, and Rattlesnake Indians.

I. AND it shall come to pass in those days that the spirit of war shall spread abroad throughout the land, so that every part of it shall be at enmity one with another.

II. Yea, even the Indian tribes that aforetime were at peace with one another, and with all the world, shall be at strife by reason of the wickedness and violence of the worshippers of the Dragon.

III. Lo, the *Copperhead* Indians are brave and generous beyond all other tribes in the land, and seek peace above all things, both with such as dwell in their own land, and such as come from afar.

IV. But the *Black-snake* Indians are of a different tribe; full of all subtlety, yea, of maliciousness, bigotry, revenge, and all uncleanness, insomuch that they can be at peace with no nation, no, not even with themselves.

V. And they shall assemble in their secret places, even in their caves, that shall be called Wide-Awakes, because in them the evil eye never sleepeth; and they shall plot among themselves how they shall get hold of the government, so that they may oppress the *Copperheads*, and destroy the altars that they love, even the altars of the white deities that were builded aforetime by their fathers.

VI. Lo, they shall speak in the secret places to one another, saying, the *Copperheads* are a proud and stiff-necked people, which will never come down to worship the black Idol of our tribe, by reason of the pride of their own birth, and the caste of race, which groweth

among them day by day, insomuch that they despise even to enter the temple of the comely black Idol.

VII. Now, therefore, let us make war upon the *Rattlesnake* tribe that inhabit the region that lieth to the south, which is full of riches, and easily tempteth the eye of the stranger, and such as are fond of gain, even of the plunder that cometh of war.

VIII. And, behold, we will cunningly say to the young men of the *Copperheads*, who are brave and full of a martial spirit withal, We pray ye to go down with us and help us against the *Rattlesnakes*, which threaten to descend with fire and sword upon all the tribes of the North, even upon the *Black-snakes* and upon the *Copperheads*, which seek to be at peace with all the world.

IX. And, lo, when the young men of the *Copperheads* shall go down against the *Rattlesnakes*, we will stay behind, even at home, and make ourselves agreeable, if happily we may, to their wives and fair daughters, even to them whose husbands and brothers we have sent off to fight our battles against the tribes of the South.

X. Moreover, when all the young men of the *Copperheads* are away in battle, then will we fall upon their fathers and brothers that shall remain behind, and scourge them, so that they shall not have any peace who refuse to go with us into the temple of the Dragon and worship the black Idol.

XI. And they shall sigh for the Union that their fathers made with all the tribes in this land ; but we will mock at their desires, yea, we will laugh at their expectations ; and when they shall say, let us have the Constitution as it hath been from the beginning, we will smite them, they and the altars of their white deities, so that none shall dare to oppose the new gov-

ernment that the *Black-snakes* shall establish in the land.



CHAPTER XI.

Great battle between the Snake tribes.

I. BEHOLD, I, Stephen, son of Douglas, saw in my vision the imaginations of the thoughts of the *Black-snakes*, that they were evil continually, and that they will do even as they plotted in the war-councils, in the secret caves of the tribe.

II. And it shall come to pass that the *Copperhead* tribe shall fall into the trap that shall be set for them by the *Black-snake* Indians; and their young men shall go out to battle against the *Rattlesnakes*, even as it was plotted, so that the *Black-snakes* shall be left masters of the situation at home, even of the ballot-boxes, and of the altars of the white deities.

III. But the cunning chiefs of the *Copperheads* shall they bribe with *emeralds*, and with high posts of honor, both in the temple of the Dragon and the army that moveth against the tribes of the South.

IV. So that these, even the *Copperhead* chiefs, which shall sell themselves for *emeralds* or office, shall be the most daring and devilish of all the conspirators in the temple of the Dragon; yea, they shall be put foremost by the chiefs of the *Black-snakes*, to smite the altars of the white deities wherever they shall find them, and to bring to an end both the Constitution and laws that have been in this land from the beginning.

V. But it shall come to pass that the widows and orphans of the *Copperheads* that shall be slain in the battles of the *Black-snakes*, shall be an exceeding great

throng, so that they shall block up the streets, and hinder men and women from passing to and fro freely to the churches and market-places.

VI. And these, even the widows and orphans, shall cry aloud in the streets, and shall demand of the rulers of the *Black-snakes*, and of the apostate chiefs of the *Copperheads*, Where are our husbands? where are our fathers?

VII. But the rulers of the *Black-snakes* and the apostate chiefs of the *Copperheads* shall answer them nothing.

VIII. And the flood of death, even the tide of blood, shall roll on until it hath covered the whole land, so that the angel of destruction shall sit at every man's door, and the bloody banner of the *Black-snakes* shall wave over the fallen altars of the white deities in the temple of liberty.

IX. And it shall come to pass that when the old men, and the virtuous youths, of the *Copperheads* shall see these things they shall begin to murmur among themselves, saying, To what end is this sea of blood? and who hath bewitched our people that they join the *Black-snakes* against their own race?

X. Then the rulers of the *Black-snakes* shall seize upon all such, and thrust them into prison to be devoured of the woolly-headed Dragon.

XI. Verily, I say unto you, that all this shall only make matters the worse for the *Black-snakes* and their Idol; for the *Copperheads*, though they be a peaceful tribe, shall be wrought in the extreme by reason of these oppressions, and they shall begin to say one to another, Now, why have we permitted these things?

XII. For is not this the land of our fathers? and this temple of liberty, was it not builded by their hands? and these altars of the white deities, were they not established for us, and for our children forever?

XIII. Now, therefore, why do we permit all these things to be destroyed under the cheat of making war upon the *Rattlesnakes* of Sunland?

XIV. For doth it come to pass that we cannot fight the *Rattlesnakes* afar in Sunland, without beating our own altars to pieces at home? Must we give up our own liberty and become the slaves of the *Black-snakes*, for the sake of depriving the *Rattlesnake* tribe of their freedom?

XV. And, behold, when the *Black-snakes* shall hear and understand these murmurings among the *Copperheads*, they shall wriggle, and squirm, and hiss, and begin to put themselves in the attitude to spring upon the *Copperheads*, and shall threaten to strangle them.

XVI. Now the *Copperheads* are armed with a deadly weapon, so that when their enemies, even the *Black-snakes*, shall fall upon them, they will meet with swift destruction.

XVII. And the battle when it cometh shall be short, and the end of the *Black-snakes* shall be as sudden as the lightning falleth out of the clouds.

XVIII. For the whole tribe of the *Copperheads* are warriors; and when their enemies shall fall upon them, who have, withal, few brave warriors of their tribe, they shall drive them like chaff before a mighty rushing wind, yea, and they shall be scattered as chaff to the four winds of heaven.

XIX. And I, Stephen, Son of Douglas, see that the end of these things shall be that the *Black-snakes* shall be driven into their holes, and their Idol in the temple of the Dragon shall be broken in pieces, so that the white deities, whose altars are in the temple of liberty, shall abide in this land forever and ever.

END OF BOOK FIRST.



BOOK

11

OF THE

PROPHET STEPHEN,

SON OF DOUGLAS.

BOOK SECOND.

NEW YORK:

J. F. FEEKS, PUBLISHER & BOOKSELLER,

No. 26 ANN STREET.

756 Dec. 20. 1864

ENTERED according to Act of Congress, in the year 1864, by
J. F. FEEKS,
In the Clerk's Office of the District Court of the United States, for the Southern
District of New-York.

24893

STEPHEN THE PROPHET.

BOOK SECOND.

CHAPTER I.

- 1 *The Prophet sheweth that War shall destroy the Land.*
4 *The King's conscience an Iron-Clad Monitor.* 11 *The King haveth a Dream.* 12 *Seward drinketh Prophesying whisky.* 15 *The Devil delighted at his success with Abraham.*

I. Behold, O my people! war shall continue in the land, and shall desolate it; yea, it shall destroy it, so that they that knew it and loved it, shall flee from it and know it no more.

II. But a remnant shall be left, even the Democracy which descended from the mighty Chiefs of the Revolution, who aforetime had fashioned the laws, and made the name of their country to be feared to the uttermost ends of the earth.

III. But these shall suffer great tribulation by reason of the violence of the followers of the Woolly-Headed Dragon; and shall be reviled, and cast into prison; for the King of the Woolly-Heads shall reign for the space of a thousand and four hundred days; and all the days of his rule shall be counted as a scourge upon the people for their sins.

IV. For behold the King's conscience, even his in-

ward monitor, shall be an Iron Clad, so that it shall be impenetrable, and shall be proof against the clamors of those who love the constitution which the King had taken an oath to support, but which the worshipers of the black Idol shall swear he shall not keep, for they will have him to trample it under his feet.

V. And the wrath of Abraham the King shall be kindled against the people because they love the Constitution and the laws of their Fathers.

VI. And he shall call unto him his purse-bearer, who is called *Salmon* because he is *scaly*, even as a fish, and shall command him saying, do thou council with the chief rulers in the temple of the Dragon, how we can worry and punish the people because they will not worship the comely black Idol.

VII. And they said one with another, Behold we will fill the land full of Greenback Locusts which shall devour the substance of the people, and shall cause every little thing to be of an exceeding great price, so that none but such as we will feed from the temple of the Dragon shall have the wherewithal of life.

VIII. All these things shall delight the king, so that he shall embrace his *scaly* purse-bearer, even he that is called *Salmon*; and the worshipers of the black Idol shall smite themselves for joy, because of the suffering of the worshipers of the White deities.

IX. Lo, in the midst of these revelries a sound shall be heard from afar, coming up from the North, and from the East, and from the West, like the noise of many waters, and Abraham, the King, shall be seized with wonder and fear, and shall send forth his faithful trumpeters to search out the cause of so great a commotion.

X. And they shall return quickly to tell the King how the worshipers of the White deities are gathering in the mountains and in the vallies, like the leaves of the forest, crying aloud that the altars builded by their fathers shall remain for them and for their children forever and ever !

Lo, these things shall trouble the heart of the King, so that his countenance shall change, and his looks shall become like unto that of a buzzard that is sick. The hair of his flesh shall stand on end. His meats and his drinks shall not nourish him ; even his jokes shall become dry and husky.

XI. But when the eventide cometh "the government" shall sleep, and in a dream the devil shall appear unto him, even the King, saying—"The Constitution is not equal to the exigencies of the case ;" "the dogmas of the quiet past are not sufficient for the stormy present ;" "the situation is piled high with difficulties, and therefore we must rise with the occasion."

XII. Now when the morning cometh, the King shall summon his faithful Fuglemen, even him that is called Sumner, the same being the descendant of a comely black wench from the land of Demerara ; and Seward, the prophet, who drinketh much Prophesying Whiskey, and foretelleth the times and the seasons when war shall end, and when the "irrepressible conflict" shall bring peace, even the peace that blesseth the dead after the battle ; and Stanton, not he that fingereth the King's money in the House of Customs ; but that other Stanton, who was aforetime a Democrat, and selleth himself to serve in the temple of the Dragon.

XIII. All these and other some shall the mighty King of the Woolly Heads summon into his presence and shall open his mouth and speak unto them saying:

XIV. O ye my Fuglemen, hearken unto me, and give ear to the wonderful things which the Lord hath done, for yester-night, at about the second hour of my slumber, the angel of the Lord appeared unto me in a dream, and shewed me the things that appertain to a wise and just reign over my people.

XV. And Abraham shall tell his faithful Fuglemen the dream, and all the words which the devil speaketh unto him in the vision, and the fuglemen shall look one in the face of another, and shall marvel among themselves, saying, it is surely the Lord's doings.

XVI. Now the devil is cunning above all things, and vain withal, so that when he perceiveth that the King taketh him for the angel of the Lord, he shall take delight in his own heart, and shall say unto himself, Behold this King of the Woolly-Heads is the covey for me, and I will make him my servant, and he shall help me in the work of my hands.



CHAPTER II.

1 *The King falleth into a deep Slumber.* 4 *The Devil tipteth himself a Wink, and teacheth the King.* 4 *He sheweth that the way to Save the Union is to Destroy it.* 23 *The Devil leaveth a blue streak behind him, which smelleth like the Itch.*

I. And behold when darkness covers the earth, and

night cometh on, a deep slumber shall fall upon the eyes of Abraham the King.

II. And when the devil seeth him asleep he taketh the form of the comely black Idol, and goeth in unto him, and saith unto him in a loud voice, but soft withal as Ethiopic music,—Abraham! Abraham! Abraham!

III. Behold the King turneth in his sleep, and answereth the devil with reverent speech, “What, my dear lord?”

IV. The devil tippeth a wink to himself, and saith, I pray thee, O King, listen to the words of wisdom that cometh from thy fathers, and hearken unto the truth that the Lord sendeth to thee.

V. For verily I say unto you, that the way to save the Union is to destroy it. If thou wouldst have it flourish like a green bay tree pluck up its roots, for the roots are heavy, holding much earth, which draggeth its top downwards and stoppeth its growth.

VI. Moreover, O King, thou knowest that all men are born equal, especially them that be of African descent.

VII. Hold this truth to be self-evident, That, in order to preserve a Republican form of Government, all power must be derived from them that govern, and not, as the wicked teach, from the consent of the governed.

VIII. Know also, that the Union made the States; and not the States the Union, as is held by them that are wicked.

IX. A people that would be free, must be governed, not by the law, but by military necessity, which being interpreted, signifieth the will of the King, and not the consent of the people, as say the wicked.

X. The people have no part nor lot in government, but to submit to the will of them that govern.

XI. Beware ! O righteous ruler, of the ballot, for it is the device of the enemies of freedom ; and if thou, in thy weakness, destroy it not, it will hang thee.

XII. Follow thou after the counsel of the great Douglas ; but be sure it be that Douglas which spell-eth his name with an F.

XIII. Beware of all such as say, "The privilege of the Writ of Habeas Corpus shall not be suspended," for they are enemies of human freedom and foes of the government.

XIV. The right of a people to keep and bear arms for self-defense is a device of the wicked, not to be tolerated by a righteous ruler.

XV. He that saith that the people "shall be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures," is an enemy of the State, and should be disposed of speedily.

XVI. Shun the councils of all such as declare that no searches or arrests ought to be made except on warrants supported by oath, and "particularly describing the place to be searched and the person or things to be seized."

XVII. Set thy face against them that say, "The trial of *all* crimes shall be by jury, and such trial shall be held in the State where the said crimes shall have **been** committed," and against them that say, "No person shall be held to answer for a capital, or otherwise infamous crime, unless on presentment or indictment of a grand jury."

XVIII. And against those other seditious and gain-saying disturbers of the peace of men who go about

to declare that "In all criminal prosecutions, the accused shall enjoy the right of a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, are to be informed of the nature and cause of the accusation; to be confronted with the witness against him; to have compulsory process for obtaining witnesses in his favor, and to have assistance of counsel for his defense."

XIX. Turn thou also a deaf ear to those sons of darkness who declare that, "No attainder of treason shall work corruption of blood, or forfeiture, except during the life of the person attainted."

XX. And also to them that say, "No new state shall be formed or erected within the jurisdiction of any other state, without the consent of the legislature of the state so concerned."

XXI. Pray that the wrath of heaven fall upon all who declare that, "No *ex post facto* law shall be passed," and who insult both God and man by affirming the damnable sin of "freedom of speech and of the press."

XXII. But above all, just and mighty ruler, turn thy feet out of the paths of such as declare, "the Constitution shall be the supreme law of the land;" for thou knowest that all the damnable things herein named are found in that pestilent and God defying instrument worshiped by the Copperheads, and by all the followers of the White deities—called among them the wicked Constitution.

XXIII. Behold when the devil shall make an end of breathing these things into the ear of the King, he

shall tip himself a wink, and vanish, leaving a blue flame behind him, that smelleth like a country school house in that season when the itch prevaieth.

CHAPTER III.

1 *The King thinketh the Devil's stink to be the pleasant odors of the comely black Idol.* 2 *The King calleth a council of his faithful Fuglemen.* 5 *He promiseth to make an end of the Constitution.* 6 *William the Prophet, speaketh.* 7 *Sumner the Plagiarist, speaketh.* 8 *Benjamin the Coward, speaketh.* *Thaddeus the Crafty, speaketh.*

I. Now, when the King awaketh he smelleth the stink of the devil, and he throweth up his eyes for joy, for he shall say, "Of a truth I perceive that the comely black Idol watcheth over my sleeping, because he leaveth his pleasant odors behind him."

II. And the King, when he getteth up and washeth himself, calleth a council of all his Fuglemen; yea, of the mighty men of the Woolly-Headed nation, and breaketh to them the joyful tidings of the wonderful things delivered to him in the vision.

III. And he shall say unto them, Hearken unto me, for the things which have been revealed shall do away with the dead past, even with the Constitution and the laws, which aforetime were made by our fathers, who were oppressed with blindness, and all uncleanness, in that they denied to our dear brethren of African descent the equality which maketh them as one of ourselves.

IV. Neither allowed they their sons to marry with the daughters of negroes, nor their daughters to take unto themselves comely black husbands, for they were proud and lifted up after the manner of the wicked.

V. Now, therefore, let us make an end of their Constitution and their statutes, even of the laws which we had from the beginning, for they are an offence unto the saints that worship in the temple of the Dragon.

VI. Whereupon William, the prophet, called Seward by the generation of the Woolly-Heads, shall stand up before the King and open his mouth saying, it is well, O King, that we straightway make an end of the Constitution and the laws, for if we do not, they will make an end of us.

VII. Then Sumner, the Plagiarist, he that aforetime had his brains knocked out in the Senate Chamber, because of his much lying about the inhabitants of Sunland, shall come forward, and stand close to the King, saying, To what end O King, do we talk of restoring the Union, when we have happily swept its foundations, even that instrument of blood, the Constitution, away forever! Verily shall we bring it back, to hang it up like Mahomet's coffin between the earth and the heavens!

VIII. Behold Benjamin, the Coward, surnamed Wade, because he had once wished that he might *wade* up to his knees in the blood of the slaveholders, standeth up, saying—Why talk ye here of the Constitution and the Union, for know ye not that they are dead, and their carcasses stink above the ground? Now, therefore, let us, if happily we may, bury them and get them out of our sight.

IX. Then Thaddeus, the Crafty, the same whose mother was a white woman, but whose concubine, even she that liveth in his own house is a free person of African descent, proclaimeth aloud that, as long as the organic laws of the States survive, the Union and the Constitution are daily liable to be dug up out of their graves; neither is there any safety to our own necks as long as the governments of the States shall stand.

X. And Abraham said, in due time the States shall be no more.

CHAPTER IV.

1 The King rebuketh his Fuglemen. 5 He showeth that the people must learn by degrees to bear their new burdens. 6 He showeth that while destroying the Union they must pretend to be saving it. 3 He showeth how to split rails. 9 He showeth how the Democrats help him. 11 Hannibal the Ethiopian, trieth to speak, but cannot by reason of the dirt upon his face.

I. Behold, when Abraham the King shall hear these murmurings and misgivings among his faithful Fuglemen, he shall rebuke them, saying—O ye short of sight and of little pluck, do ye not perceive that all these objects I will compass in due time.

II. Of the old dispensation, that dates from the proslavery days of George, surnamed Washington, there is to be left neither the Constitution nor States, nor any other thing that lieth in the way of our power.

III. But what would ye, defeat ourselves by much

haste? When a man splitteth rails out of a great log doth he foolishly drive the wedge in at the middle? No, he beginneth at one end, and by degrees worketh up to the centre, until at last he splitteth the log in twain.

IV. Even so work we at our task, compassing the end by little and little until our work is done. Verily I say unto you, the old foundations must be taken away little by little, lest the people smell what is in the wind, and get up in their ungodly strength and overthrow the holy revolution which we have begun for the glory of the comely black Idol.

V. Know ye not, that the people must learn by degrees to bear the new burdens, which they are to wear evermore, lest by feeling the whole load at once they throw it off, and restore again the Union and the laws, which we have sworn by an oath to the Dragon, that we will destroy forever and ever.

VI. For these reasons we must be wise as serpents, and pretend that we are saving the Union, while destroying it.

VII. Did I not aforetime declare that I had no right and no intention to disturb the domestic institutions of the heathen in Sunland, who worship White deities? even so did not our own faithful Congress proclaim that the war should not be used for any interference with slavery, but only to enforce the laws; whereby we deceived many of the foolish worshipers of the White deities in the North, and gained them over to our own side, to help us destroy their own temples, even the temple of the White deities which were worshiped by their fathers.

VIII. Now, therefore, be of good cheer, for in due

time we will bring all things to pass according to the desires of our own hearts ; but beware that ye drive not on too fast, so that ye lose the support of those foolish but useful democrats, whom we happily use to fill up our armies and to scourge the Copperheads, who cry aloud in the market places and plot in secret for the Union and the laws.

IX. Verily I say unto you that without the support of the Democrats, we must fail, and the temple of our comely black Idol would be destroyed, and the temple of the White deities would flourish forever and ever.

X. Behold, have we not the great ruler of the Knickerbockers, and he of the kingdom of Jersey, for *tails* to our kite? Do we not profit by the cowardice and foolishness of their friends in our own Congress, who ~~vote~~ supplies to the powers that strangleth them and their doctrines? Doth not even Jack, the Giant-killer, while he condemneth our own policy, with the same breath offer to make us still stronger to carry on our policy unto the end?

XI. Therefore, see ye not that we must use the blindness of these, our enemies, to compass our end? The things revealed to me in the vision I will do, so that there shall not be left one stone upon another in the temple builded by our foolish ancestors, that shall not be thrown down. But I say unto you again, beware that ye spoil not all by much haste.

XII. And when the King shall make an end of his sayings, Hannibal the Ethiopian, the same who is next to the King in the temple of the Dragon, shall get up and try to speak.

XIII. But when he openeth his mouth, he shall not

be able to shut it again, nor to move his jaws a tittle, by reason of the much dirt on his face ; so that his eyes shall roll in their sockets, and his tongue shall wiggle about between his jaws without his being able to utter as much as one syllable.

XIV. And when the King seeth it he shall laugh and say that it remindeth him of a story, which he telleth, thesame being not decent even to be repeated.

XV. But the fuglemen shall all confess that the King speaketh wisely, and that it is the better part to keep on, as they began, compassing their object by craft and lies, which shall deceive the foolish, of which there are many, and shall give such as can be bought with the green charms of the Dragon an excuse for their treachery to the White deities.

XVI. So Abraham and the Woolly-Heads shall flourish ; and day by day the foundations of the white man's liberty shall crumble ; yea, the white man shall recede from the glory of his fathers, and the negro shall stand in his place as long the Woolly-Heads bear rule in the land.

CHAPTER V.

1 *The Prophet showeth the speed of Loyal Leagues. The King instructeth the Leaguers how to destroy the ruler of the Knickerbockers.* 6 *The King's liar killeth Scymour with a Resolution.* 7 *The Post Boy trieth to speak.* 11 *Scymour blown to death by a Bellows. He is five times killed by Resolution.* 16 *Anna Dickinson killeth him.*

I. And it shall come to pass that loyal leagues

shall abound in those days, in so much that women shall forsake their own houses to go about after the young men who gather together for the purpose of drawing the people into the temple of the Woolly-Headed Dragon.

II. Behold these shall be sore oppressed by reason of the stiff-neckedness of the ruler of the Knickerbockers who is called Seymour, who because he is a worshiper of White deities, hateth the black Idol, and worrieth them that follow after it continually.

III. So they of the Loyal League shall go apart into a secret place to speak one with another privately, and to see how they shall overcome the ruler of the Knickerbockers, and happily bring his councils to naught.

IV. And they shall council with the King how they shall destroy the ruler of the Knickerbockers.

V. And he shall speak unto them saying—Know ye not how I conquered the rebels in Sunland, and utterly destroyed them, by *proclamation*; now even so may ye overwhelm and confound the ruler of the Knickerbockers, and make him to worship the black Idol, by *resolving* against him, even as I *proclaimed* against the inhabitants of Sunland.

VI. Then a mighty warrior from Solferino, even Raymond, that was aforetime called the *King's liar*, shall stand up and open his mouth, saying—As the King commandeth so be it *Resolved*, That the sole cause of the heart-sickening failures before the city of the heathen, which is called Charleston, is the culpable, the audacious and treasonable practice of the notorious, infamous, and shameless sympathiser, the ruler of the Knickerbockers, who is called Seymour.

And the whole assembly shall clap their hands for joy.

VII. Then shall arise the King's Post-Boy, even Park, the son of Godwin, who aforetime blew himself to pieces, as is recorded in the first Chapter of the first Book of the Prophet Stephen.

VIII. But the Leaguers shall murmur among themselves, and refuse to hear him, because they know him not, as he appeareth with a clean face. But when he speaketh they shall know him, and they shall laugh among themselves, saying—"Who hath washed thee?"

IX. But nothing daunted, he shall cry with a loud voice—*Be it Resolved*, That to Horatio Seymour is due all and singly of the innumerable "irregularities" and "botherations," even the defalcations, robberies, thefts, plunders, and stealings, which have befallen the Administration of Abraham the King.

X. And when the Leaguers shall hear the King's Post-Boy, they shall greatly rejoice among themselves, insomuch that their chief scribe, Horace—not the poet, but the philosopher of Ethiopia—shall be moved to open his mouth in wisdom, saying—*Resolved*, That the unreasonable, the unrighteous, the inhuman prejudice of the people against negroes is solely on account of the rebel sympathies of Horatio Seymour.

XI. Whereupon one of the Chief Priests in the temple of the Dragon, who is called Bellows because he is given to much wind and bloweth hard at the worshipers of White deities, shall stand up and open his mouth, saying—*Resolved*, That the deplorable ignorance of white men, which causeth them to believe that *amalgamation* would not produce a greatly im-

proved type of humanity, is chargable upon the alarming treason and devilish sophistry of Horatio Seymour.

XII. And when the commotion is stilled, the son of Tilton, so called because he hath an itch to be ever *on a tilt*, who is mighty withall in his own conceit, shall rebuke the brethren, saying, of a truth I perceive that ye go not to the root of the whole matter, which I give unto you after the manner of wisdom—*Resolved*, That the vulgar popular error which teacheth that the negro is a negro, and that the white man is a white man, and also affirmeth that black is not white and white not black, cometh of the ignorance, infidelity and treason of Horatio Seymour.

XIII. Then ariseth John, surnamed Kennedy, who is also called the Just, and who is, withall, chief of the watchmen in the city of Gotham that is built by the waters of Manhattan. The same shall utter these words saying—*Resolved*, That the Woolly-Headed police of Gotham who are given to assisting burglars, cut-throats, and those that live by swindling, are moved thereunto by the God defying treason of Horatio Seymour.

XIV. And behold a mighty warrior, even John the Great, surnamed Dix, who hath the skill to shun the deadly dangers of any battle-field, shall stand up proclaiming that it is a military necessity for the people to be still that he may speak, saying—*Resolved*, That the damnable condition of the Park Barracks whence cometh contagion and death, ariseth alone from the subtlety and treason of Horatio Seymour.

XV. Then shall come forth a *chamberer* from the place of Commerce, who is called Low, because he

hath nothing that is high in his nature, and the same shall utter these words, saying—*Resolved*, That the vicious character of the Police Commissioners, the high price of gold, and the worthlessness of government shinplasters, all come of the rebel sympathies of Horatio Seymour.

XVI. And in the end cometh forth the Goddess out of the temple of the Dragon, even Anna that was called Dickinson, and sayeth—*Resolved*, That ignorance, incompetency and drunkenness among our generals, discontent among the conscripts, small-pox in Washington and weak-backs in men, all spring from the duplicity, treachery and treason of Horatio Seymour.

XVII. Behold, after this manner shall the Loyal Leaguers, following the wisdom and the justice of their King, squelch and utterly exterminate the ruler of the Knickerbockers. And it shall be said by the generations that are to come, that the ruler of the Knickerbockers was *resolved* to death by the Fuglemen of the King, who killeth millions by *proclamation*. And the memory of the wisdom of the Woolly-Heads shall descend from generation to generation.

CHAPTER VI.

1 The worshipers of the Dragon sheweth the book called the Bible should be destroyed by proclamation. 2 A strange man called Garret, not John Smith, expoundeth the laws of the Dragon. 16 Garret the Flighty, maketh an end of his sayings. 17 The King is troubled and doubteth which way he shall go. 18 Wendel the son of Phillips, expoundeth and sheweth that the "Angel of the Lord" pursueth fugitive slaves; Yea, even the bond woman Sarai. 23 Wendel prayeth for a proclamation that the Bible may be destroyed, so that the people may be misled no more.

I. And it shall come to pass in those days that a great throng of the worshipers of the Dragon shall go in before the King to persuade him to send forth an edict, even one of his exterminating proclamations, against the Bible.

II. And a strange man, surnamed Smith, not John, but he that is called Garret, because of a flighty mind, shall stand up and proclaim these words, saying—O mighty and sublime monarch, brother of the contraband, and cousin to the moon, thy people have praised thy wonderful doings, in making an end of the accursed slavery—protecting the Constitution of this land, and of the laws and statutes that stand in the way of the just punishment of all who, by reason of their stubbornness, refuse to worship our comely black Idol.

III. But listen, O King, to the voice of thy people, for they would have thee to go to the root of this matter, so that our proud and boastful white race shall know in their hearts that they are inwardly negroes, and that their white skins are a deception and an offense unto the Saints that dwell in the temple of the Idol.

IV. Now therefore we beseech thee to hearken unto us, for as long as the Book that is called the Bible liveth to be a guide to the minds of men, there remaineth no safety to the worshipers of the Idol, for it hath been a stumbling block to the weak, in that it endorseth the doctrines of slavery, and teacheth men to be subject unto the laws that protect the damnable institution.

V. Thou knowest that the Idol teacheth that *slavery is a sin against God and a crime against man* ; and that this is the foundation of all our doing, even of the war that we have made in the land.

VI. But behold how the Bible contradicteth us, and would, if men trusted it, bring all our work to naught.

VII. For do we not read at the beginning, even in the seventh chapter of the Book of Genesis, that the Lord took a most notorious slaveholder, even Abraham, and the slaves that were "bought with his money" into covenant with himself, without so much as once rebuking slavery as a sin ; but otherwise, authorizing him to retain his slaves, even them that were "bought with his money," while he took him into covenant with himself.

VIII. Now Abraham was a great and wicked slaveholder, and he did wickedly arm (Gen. 14: 14, 15,) three hundred and eighteen of his slaves to pursue certain Kings who had offended against him.

IX. Know we not that this wretch, who was the owner of more than a thousand slaves is called in the Bible "the friend of God," and "the father of them that believe."

X. Behold also how we are forbidden by the Bible

(Exodus 20 : 17,) to covet a man's maid-servant or man-servant, nor anything that belongeth to him, or that is his property !

XI. Now, doth not this forbid us to take the servant or slave from his master ? Yea, doth it not even establish the right of property in the slave, and affix the seal of condemnation upon every one who runneth off the contraband, which was "bought" with his master's "money."

XII. Furthermore, doth not this book that is called the Bible proclaim this dreadful law as one that descended from the Most High—"Both thy bond-men and thy bond-maids which thou shalt have, shall be of the heathen that are round about you ; of them ye shall buy bond-men and bond-maids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy and of their families that are with you, which they begat in your land, and they shall be your possession ; and ye shall take them as an inheritance for your children after you to inherit them for a possession. They shall be your bondmen forever." (Lev. 25 : 44, 46.)

XIII. Moreover it is known unto all of us, and to the whole world, that all through the Bible, the slave is called his master's "money ;" so that all the people must see and believe that if this Book be true, the teachings that we have taught, yea, even the doctrines of the Woolly-Heads are false above all things, and abominably wicked.

XIV. Yea, then also are we thieves and murderers, for behold we have robbed our fellow-men of their "money," and murdered them ; even them and their wives and children, that he might establish the reli-

gion of the comely black Idol over them forever and ever.

XV. Now therefore, O King, we beseech thee to destroy this book, even the Bible, with a proclamation, so that it shall be utterly destroyed, to the end that it may no more be a prop to them that will not worship in the holy temple of the Dragon.

XVI. And when Garret the Flighty shall make an end of his saying, he shall sit down, and the throng that worship the black Idol shall make a great noise, even of approbation of things proclaimed by Garret the Flighty.

And the King shall be greatly troubled, for he knoweth that the people love the Bible, and cherish it as a lamp to their feet; while he also perceiveth that it dooms to eternal death the doctrines of his people, the Woolly-Heads.

XVII. So when it is perceived that the King is troubled in his mind, and doubteth which way he shall go, the great Wendel, whose surname is Phillips, who cometh from a city of the East that hath a frog pond in its centre, even he who aforetime boasted that he had labored nineteen years to destroy the Union, shall get up and speak before Abraham, saying :

XVIII. Now, why doth the King delay to send forth his proclamation against the Book, which is the bulwark of the doctrines of the worshipers of White deities ?

XIX. For know ye not that this pestilent Book not only justifieth the holding of men as "money," and maketh them even as other property, but the first damnable fugitive slave law the world ever beheld is also found in the statutes of the Bible.

XX. For it is recorded in the sixteenth chapter of Genesis that, when Hagar, the fugitive slave of Sarai, the wife of Abraham, was missing, the "Angel of the Lord" went to seek her to drag her back into slavery again.

And when the "angel of the Lord" had found the poor slave in the wilderness he said — Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.

XXI. Verily, O King, how shall the temple of the black Idol stand, if such a book as this abideth? Do not we teach that, if a slave runneth away we shall help him run? Yea, and if he will not run of his own accord, we shall coax him to run, and if he is still obstinate we shall steal him!

XXII. How then shall we allow the Bible to continue in the land, when it telleth the people that the Lord sent forth his angel to bring back a fugitive slave to her mistress? For will not the people ask if it is the part of mortals to set themselves up above the Lord? and shall we go to war to steal slaves, when the Lord sent his angel to bring them back into slavery?

XXIII. Of a truth, O King, I perceive that either the Bible must be false or we must be rascals; and as we cannot be rascals it followeth that the Bible is false. Then we pray, send forth thy proclamation and destroy it, so that it shall mislead the people no more!

CHAPTER VII.

1 *The King driven to his wits end.* 2 *Sendeth for the man of God, even Alonzo the Potter.* 5. *The King turneth pale ; Yea, even like unto a sick contraband.* 6 *Henry the Naughty, surnamed Beecher, prophesyeth.* 11 *Henry showeth that the Scriptures of the Old Testament sayeth "thou shalt not steal."*

I. Now when the King heareth all these things he shall be driven to his wit's ends, for he shall see that if the Bible be true, then he and all his followers ought to be hanged in the life that now is, and damned in that which is to come.

II. And in the midst of his great grief, he shall send for his faithful servant Alonzo, who is a Potter, and a bishop by trade, the same who fulminated against the good bishop of Vermont, and shall say unto him, Now, I pray thee, as thou art learned in the things that appertain to the Book that is called the Word of God, tell me whether the doctrines and teachings of the Old Testament are not abrogated in the New, for I fain would believe that slavery was condemned by Christ and his followers.

III. Then Alonzo the Potter shall come before the King and open his mouth, saying, It must be confessed that if the New Testament be true, the teachings of the Old must be also, because they were confirmed and enforced by Christ himself.

IV. Moreover Christ was the fulfillment of the covenant which God made with his people under the old dispensation, so that he came not to destroy but to fulfill the Old.

V. Behold when Abraham shall make this answer,

the King shall turn pale, yea his countenance shall blanch like that of a sick contraband, because he shall perceive that the whole Bible is against him, and against the doctrines of the Dragon.

VI. Then shall come forward Henry, the Naughty, whose surname is Beecher, who hath a church of jobbers and swindlers in a city that is built at the opposite side of the water from the city of Gotham.

VII. And Henry, the Naughty shall say, Behold the time hath come when the truth must be told. The Bible is a pro-slavery book. I never take a text from it that my heart does not smite me in the face.

VIII. I trust that the loyal friends here gathered together in the presence of our mighty King, will bear in their minds the propriety of not repeating in the ears of the ungodly beyond this solemn council of the faithful, the words herein spoken—in as much as the people of my charge, of happy confidence, pay me seven thousand dollars every year of grace for preaching from the Bible.

IX. But here, beloved brethren, let truth be spoken though the heavens fall; and as our good King seeketh light, let it plainly be expressed that the Bible is a pro-slavery book.

X. To what end do we seek to hide the truth from ourselves, and from the loyal worshipers of our most comely black Idol?

XI. Hath it not been shown unto you already how the Scriptures of the Old Testament would condemn us all as thieves, in that we steal what in that book is declared to be a man's "money," and the "inheritance of his children forever?"

XII. Yea, brethren, doth it not convict us of murder,

inasmuch as we make war upon men and kill them in order to deprive them and their offspring of their "money" forever?

XIII. Harken unto me, brethren, and give ear, O King, for it shall be made plain unto you, that the New Testament is as pernicious as the Old, against the loyal doctrines of our most righteous party.

XIV. Suffer me a little, while I speak what is known to the learned everywhere, that the word translated *servant* in our English text means a *slave*, even one that is the property of another, as in the Old Testament he is called his "money," and when it hath not this damnable meaning, the word "*hired*" goeth before it, so that it readeth "*hired servant*," in distinction from one that is "*bond*," or as the Greek readeth, *douloi*.

XV. Be it known unto you, O King, and be it spoken with shame, that when Christ came on earth there were even more than twenty millions of slaves in the Roman Empire.

XVI. And Corinth, in Greece, called "the city of the Christians," was the chief slave market for the whole eastern side of Italy; in so much that there were at one time four hundred thousand slaves in that city where Paul planted his church.

XVII. Now it is known unto us that, notwithstanding the Savior taught in the midst of a country and a people where slavery was as common as the air and the light of heaven, he never so much as hinted that it was a sin, nor warned men against it as an evil.

XVIII. Moreover, the Apostles founded Churches of slave-holders, without so much as rebuking them for this great, yea this damnable shame.

XIX. Bear witness, beloved, that had we been in the shoes of Christ and his Apostles we should not have been so remiss in our duty—for verily I say unto you that we would have sounded the alarm from Corinth to Brundisium, and from the rivers to the mountains; yea, we would have split the world in twain, even as we have split our country, before we would have suffered a slave-holder to live in peace!

XX. Nor is this the worst, beloved brethren, for the Savior in his teachings repeatedly referred to slavery, by using it for illustrations in the most beautiful of his parables without even so much as once leaving upon the minds of his hearers the least impression that it was a sin.

XXI. Did he not profess that he came to declare the whole council of God, and did he not rebuke the whole catalogue of sin, except this one, the most damnable of all sins!

XXII. Beloved brethren how shall we read these words of the Savior without a burning cheek—"For the kingdom of heaven is like unto a man traveling into a far country, who calleth his servants (slaves) and delivered unto them his goods, and to one he gave five talents, to another two, and to another one, according to his ability, and straightway took his journey."

XXIII. Behold, in these words the kingdom of heaven is likened unto a slave establishment. These slaves had no voluntary will or choice, as to the duty they were required to perform. It was demanded that they should take and improve the sum they received, and return it again to their master with the increase, and if they did not do as commanded, they

were severely punished. Their earnings went not to themselves but to their master. (See Bible.)

XXIV. Even so, O King, does the Son of man use the institution of slavery, without rebuke; for an illustration, in the nineteenth chapter of the book of Luke, where he describes a certain nobleman about to go into a distant country, who called his servants (slaves) and delivered unto them ten pounds, commanding them to occupy till he returned. And when he returned he called them to an account, and punished the one who had failed to obey his directions.

XXV. Now men and brethren do we not perceive that, not only did the Savior not rebuke the institution of slavery, but he used it familiarly, without leaving the faintest suspicion of sin upon it, to illustrate the kingdom of heaven,

XXVI. Moreover, brethren, the Apostles taught the slaves submission to their master, even as Timothy. (I TIM. VI: 1—5.)—"Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt

minds, and destitute of the truth, supposing that gain is godliness : from such withdraw thyself."

XXVII. Behold what the Apostle here teacheth ; even that if any man teach otherwise than reverence and submission on the part of slaves to their masters, he is *proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of truth ;*" and the Apostle warns the christian—"from such withdraw thyself."

Now, therefore, O King, if this Book be allowed to stand, how know we but that the people will say that this scripture is like a prophesy of us, even of the abolitionists who make it our boast that we teach those under the yoke to "despise" their masters, and to refuse "*to do them service,*" yea, to run away from, and if need be to murder them !

XXVIII. Verily it maketh a man's bones ache to think of the character the Apostle draweth of such as we make our loyal boast to be !

XXIX. Moreover, what better than this abominable teaching is that of the Apostle Paul to the slaves in Ephesus. (EPH. VI : 5.)—"Servants, be obedient unto them that are your masters according to the flesh, with fear and trembling, in singleness of your heart as unto Christ."

XXX. Even so did Paul command the slaves that were among the Colossians (COL. III : 22.) saying :—"Servants, obey in all things your masters according to the flesh, not with eye-service as men-pleasers ; but in singleness of heart, fearing God."

XXXI. The same things said Paul, in his Epistle to Titus. (TITUS, II : 9.)—"Exhort servants to be

obedient to their own masters, and to please them in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things."

Now brethren, the Apostle commands slaves not only to be obedient to their masters in all things, but he enjoins it upon them that they do not *steal*; whereas we teach the slave both to steal and to murder, and finally make an end of the matter by ourselves robbing the master of his slave. Verily, how can we stand, if we destroy not this teaching of the Apostle?

XXXII. Moreover, the Apostle teacheth by implication that such as teach the slave not to obey his master do not "adorn the doctrine of God our Savior." What then are we, brethren, if this teaching be not false?

XXXIII. Even the same commanded the Apostle Peter to the slaves in Galatia, Cappadocia, Asia, and Bithynia. (I PETER, II: 18.)—"Servants (slaves) be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully."

XXXIV. But even further, O King, the Apostles do not stop with enjoining slaves to be obedient to their masters, for they also instruct the masters in their duty to their slaves, thus at once recognizing the lawfulness of the institution. (EPH. VI: 9.) "And ye masters, do the same thing unto them, forbearing threatening: knowing that *your* master also is in heaven."

XXXV. Behold the Apostle teacheth not the mas-

ter that it is his duty to emancipate his slave, but that he shall be kind to him, and merciful, even as he expects mercy of heaven, where he also hath a master.

XXXVI. Brethren let us have the whole matter ; for the apostles not only teach the slave submission, but even contentment with their lot, even as Paul when writing to those whom he had converted in the great slave mart at Corinth. (Cor. vii : 20, 21.)—“Let every man abide in the same calling wherein he was called. Art thou called being a *servant* ? care not for it, but if thou mayest be made free, use it rather.”

XXXVII. Behold the Apostle teacheth slaves to accept emancipation if offered by their masters, but to be content with whatever lot, whichever it may be.

XXXVIII. Even so the Apostle of the Lord Jesus Christ made himself the executor of the fugitive-slave law that was in vogue in those days. For when a good-for-nothing slave, named Onesimus, had run away from Philemon his master, he went to Rome, where he heard Paul preach and was converted,

XXXIX. Behold when the Apostle knew his case he sent him directly back to his master ; which thing we should not do, for, verily, the Lord knoweth that we should send him on his way to Canada, or help him to go back stealthily to poison his master.

XL. Know also brethren, that this slaveholder Philemon, had a church of believers in Christ which met in his own house. And the Apostle calls this slave-holder a “fellow beloved,” and a “dearly beloved brother ;” and upon the believing slave-holders who met for worship in Philemon’s house he pro-

nounced the benediction—"Grace to you and peace, from God our Father and our Lord Jesus Christ."

XLI. Behold, brethren, such is not the benediction we pronounced upon the slave-holding professors, but that other one, even the baptism of fire, sword, starvation and death!

XLII. Verily, this false teacher, even Paul, and his slavery-defending epistles must be squelched, or we must go down to our grave with the word of *infidel* and *assassin* engraved upon our name.

XLIII. Even so, brethren, did the Son of Man, even after the same fashion that his Apostles received slaveholders; for when a slave-holding Centurian came to him, beseeching him to heal his sick servant (slave), the Lord immediately restored his slave, and turning to his disciples, said: "Verily I say unto you, I have not found so great faith, no, not in Israel," (MATT. VIII:10.)

XLIV. Now, brethren, is this the way to treat slaveholders? O mighty King, thy true and loyal subjects beseech thee to hear us, and destroy, even with thy fierce *proclamation* this Book, even the Bible, which is the bulwark of slavery, and a stumbling block to the feet of many. And when Henry Ward the Naughty had said these things, he subsided, reminding the brethren that his speech was entirely confidential.

XLV. So when Henry the Naughty shall subside, a great man among the Woolly-Heads, even he that is called Garrison, because he hath set himself for a defense of the temple of the Dragon, shall come forward before the King and rejoice with a loud voice, saying:

XLVI. Now is the day of my triumph ! for did I not declare, even twenty years ago, that *the only hope of the slave was over the grave of the American Church* ? Now then, O mighty King, make the Bible to follow the Constitution, that they may both rot together in the same grave !

XLVII. And the grand Council of Loyal Leaguers shall rejoice with joy unspeakable at these things.

CHAPTER VIII.

I *Abraham promiseth to issue a proclamation against the Bible. 4 He telleth a story of a man whose sons killeth Skunks. 10 He showeth that the Bible hath no effect with the Woolly-Heads. 13 He showeth that the Bible is no more in the way of a Loyal League, than a small corn is on the toe of a strong man. 16 Stephen, surnamed Foster, showeth that the Ten Commandments recognize the right of slavery. 19 He showeth that Christ endorseth the same. 21 Abraham is satisfied.*

I. And when the King heareth this counsel of his faithful, he shall answer them saying, I am persuaded of the truth of all that these men of wisdom have uttered ; and in the fullness of time it shall be even as you desire.

II. But, as for the present, it is yet too soon to break to the whole world the marvelous things revealed in the divine temple of the Dragon.

III. Have I not already done as much as the people will bear ? Even so let us wait a little, until the people get a back strong enough to carry the whole load that we shall lay upon it.

IV. And the King telleth a story of a man who had

three sons who had a great desire and knack, withal, at killing skunks.

V. One day the three Sons addressed their Father at five o'clock in the morning, We beseech thee, Father, to let us go out into the field and kill skunks. The Father said yea ; and they went out, and behold they killed six skunks before breakfast, so that all the air, for miles round about, was loaded with the suffocating stink of skunks.

VI. And at the sixth hour of the day, the three Sons again besought their Father to let them go killing skunks, and he said yea ; and they went out, and killed ten skunks, so that the whole neighborhood was choked almost beyond the power of mortals to endure.

VII. And at eventide the three Sons again besought their Father to let them go killing skunks. But this time the old man said, *Nay, my boys, you have made stink enough for one day.*

VIII. Now behold, O my Friends, have not my proclamations made stink enough for the present ; and shall we not more wisely wait a little before I utter my proclamation against the Bible.

IX. Verily I say unto you, if the Bible supports slavery, educate the people to hate slavery, and then you will, with greater ease, persuade them to hate the Bible.

X. Besides, my friends, your King perceiveth that the Bible is of no account with them that are willing to worship our comely black Idol.

XI. For has not brother Henry the Naughty, proved to us that it is no stumbling block to his feet. Even so with our dear brothers, Cheever, Tyng, Vin-

ton, Bellows, and almost the whole throng of preachers—do not they all show that the Bible is as nothing to them, whenever it cometh in the way of the doctrines of the comely black Idol.

XII. What availeth it that they read that the Son of man healeth the sick slaves of slave-holders, and then pronounceth a benediction upon their masters? or what availeth it, that Paul, the Apostle, teacheth slaves to obey their masters, and calleth the slave-holders “well beloved brethren;” verily I say unto you that these ministers will steal a slave and cut his master’s throat just as readily as though they had never read the Bible.

XIII. Even so you perceive, beloved brethren, that the Bible, like a small corn on the toe of a strong man, hurteth not much. When we find that it does, we shall *proclaim* against it, and send it headlong after the remains of the Constitution which was so long its twin bulwark of slavery.

XIV. But saith the King, after the manner of his joking, we will spare the *Ten Commandments*, in order that our dear friends, the preachers, may have left unto them a few texts to preach from.

XV. And when Stephen—not he that was stoned, but that stoneth all who are not worshipers of the black Idol, and whose surname is Foster—heareth the King, he shall spring up in great anger and open his mouth, with a loud voice, saying—

XVI. Behold, O King, if you spare that accursed decalogue which is called the *Ten Commandments* you give up all, and we shall one day be hanged as thieves—for know you not that both the Fourth and Tenth Commandments include the relation of master and

slave, wherein we are forbidden to covet a man's man-servant nor his maid-servant ?

XVII. Verily this admitteth not of doubt. We are commanded not to covet what belongeth to another, that is, what is his property, in the list of which things are his man-servant and his maid-servant, which we know were slaves, for they *belonged to him*.

XVIII. Now this is a part of the organic law of the people of Israel, which it is claimed, God delivered to Moses on Mount Sinai. There is no blinking the matter—if they are God's Commandments, we are forbidden to disturb a man's property in his slaves, just as much as we are forbidden to meddle with his property in his cattle. This is the law of the Decalogue. God forbid that an anti-slavery man should ever stultify himself by admitting such an accursed Decalogue to be divine !

XIX. Furthermore, men and brethren, Christ most fully endorsed and confirmed these odious slaveholding laws of the Jews and the Decalogue, for he declared that he "came not to destroy but to fulfill" them—yea, he said that "one jot or one tittle shall in no wise pass from the law 'till all be fulfilled." He makes no exception. He swallowed the Decalogue whole, slavery statute and all.

XX. Behold therefore, O Abraham, thou must not think to put off this matter with thy jokes about skunks ; for I say unto thee, that if the Bible be the Word of God, and thou allowest it to stand, the day shall come when we shall be held a *generation of skunks* ; yea, and our very names shall stink in the nostrils of men, from generation to generation.

XXI. And when Stephen sayeth these things the King shall tremble, and he shall sit stupified, so that the water droppeth from his under lip, for he knoweth not which way to turn.

CHAPTER IX

1 *A merry-Andrews cometh from a city that hath a frog-pond in its centre, with a delegation of a hundred Ministers.* 2 *We beseech Abraham to utter a proclamation against certain books.* 6 *They show that the Missionaries in Africa lie about the negroes.* 13 *Horace, the Tribune, lieth about the Africans.* 17 *Showeth that certain books must be suppressed or the Woolly-Heads be damned.* 19 *The 100 Ministers scream so loud that they split the King's ears.*

I. Behold while the King remaineth in these straights, a merry-Andrews from that city of the East, that hath the frog-pond in the centre thereof, ariveth in the city of the Dragon, even in Washington, at the head of a delegation of an hundred ministers from the tribe of the Puritans.

II. And straightway they go in before the King, and, having chosen a spokesman, even one Kirk, who celebrateth with the negroes, and maketh himself as one of them, standeth down close to the King, and beginneth to harrangue, saying—We have come, an hundred ministers strong, to beseech thee, O Abraham, to utter thy proclamation and suppress all of certain mischievius and damnable books, both of histories and travels, which reveal the condition of the negro in his native land, even in Africa, the place which the Lord gave him and made him what he is, even as the White man hath his native clime, and inheriteth the character which he weareth.

III. For know then, that these pestilent books of histories and travels, give such an account of the idolatrous and damnable state of the negro in his own land that persuadeth the people that it were a deed of christian charity, yea mercy to take him therefrom and bring him even to servitude in Sunland.

IV. For they say, verily the negro is a thousand fold better off even in slavery in Sunland, than in his own native country.

V. Now, let us see what sayeth these books, which we would have thee to exterminate by proclamation. So be it that they all agreed that the negro hath never made one step of improvement, while left to himself, without the white man's aid, no, not since the beginning of history—verily showing that the race is, of its own forces, unimproving, and naturally without any of the great marks of the Caucasian man, who is his master in Sunland.

Behold how carnal reason then declareth that instead of its being a wrong to bring the negro from his natural beastly state, and place him at service in Sunland, it is the greatest blessing that can befall him.

VI. What sayeth even the Rev. John Leighton Wilson, a Secretary of the Presbyterian Board of Foreign Mission, the same who was for many years a missionary in Africa! Even thus he slandereth the poor negro :

“It is a common remark of the present day, that
“the heathen world is as depraved now as it was in
“the days of Paul. But this does not meet the case.
“It is worse now than it was then. There are but
“few modern missionaries who cannot testify to the

“existence of forms of human depravity among them, of which there is no mention in the Apostle’s cate-gory, and of which perhaps there was no existence in his day. . . The depth of infamy and pollution to which the African tribes have already reduced themselves, can scarcely be conceived.”

Behold how this vile traducer of our comely black brethren proceedeth to revile the Lord’s anointed—for he sayeth that “they worship devils,” and then goeth on after this fashion :

“If it be true, and it undoubtedly is, that our moral characters constantly assimilate to the character of the Being we worship, it follows as a necessary consequence, that African character has been approximating for centuries to a model the most hideously immoral and depraved the human imagination can conceive. And here is at once the secret cause of all that cunning, duplicity, and cruelty that have ever characterized this people. The lineaments of the divine image have been effectually effaced from their hearts, whilst those of the spirits of the infernal pit have been drawn with too bold a hand to be mistaken or misapprehended.”

VIII. Moreover, this blaspheming missionary, speaking of what his own eyes hath seen, exhibiteth our brethren, as

“Without natural affection, implacable, unmerciful. A mother, for rum or for a few yards of cloth, will sell her child, and a husband will sell his wife. The inhabitants of one village, without having received any provocation, will attack at midnight the sleeping inhabitants of a neighboring village, and sell into slavery all whom they can capture, while they

“murder every one who resists them, and destroy the village.”

IX. Behold also what sayeth Carnot, who had twenty years experience in Africa—he telleth of two towns at Digby, governed by two cousins who had always lived in harmony, until some slavers established a depot for the purchase of slaves in the town of the younger cousin, which so offended the elder through jealousy that they became at enmity one with the other, and immediately put their towns in a state of defense.

X. Now when the slaver came again four months afterwards they went to the settlement of the elder brother, which produced such rejoicing that they danced and caroused until long after midnight, “when all stole off to maudlin sleep.” Then proceedeth the narrative as followeth, in these words :

“About three o’clock in the morning the sudden screams of women and children and volleys of musketry aroused him. The town was attacked by the younger cousin, aided by *bushmen*, headed by a ferocious scoundrel, who, with his chiefs, were cannibals, ‘and never trod the war path without a pledge to return laden with human flesh to gorge their households. These savages rushed with shouts through the town, murdering every one whom they encountered. After the first massacre was ended and the day had begun, they assembled around their leader at the *Palaver House*, and there was scarcely one of them who did not bring the body of some maimed and bleeding victim, who were tum- bled on a heap in the centre. Immediately after, a procession of women, whose naked limbs were

“smeared with chalk and ochre, poured into the
 “Palaver House to join the beastly rites, each armed
 “with a knife and bearing in her hand some cannibal
 “trophy. Then came the refreshment, in the shape
 “of rum, powder, and blood, which was quaffed by
 “the brutes till they reeled off with linked hands in
 “a wild dance around the pile of victims. As the
 “women leaped and sang, the men applauded and
 “encouraged. I forbear to transcribe his account
 “of the revolting scene of lasciviousness and cruelty
 “which followed.*”

XII. Behold, O King, there is not a book that toucheth on this matter that slandereth not after the same fashion our comely black brethren—setting forth how in their own land they live in holes, and in caves of the rock, eating snakes and worms, and even eating each other as no beasts of the forest will eat their own kind.

XIII. And even our own brother Horace, thy Majesty’s Tribune, in a late writing, in his own paper, useth his pen after this fashion, to the great shame of our holy cause :

“His Blood-smeared and Mud-smeared Majesty of
 “Dahomey, nitescent in all the glory of green feathers and red oche, has recently been pathetically requested by a Christian officer to give up that diversion of wholesale murder which has for so many ages been the delight of African Royalty, and has, indeed, constituted the chief charm of Coronations and Funerals in those parts. We regret to say that this Royal Personage, being of a highly conservative nature, and satisfied that the true happiness of

*See Carnot, ch 61.

“his subjects depends upon the killing of a large
“number of them annually, declines to abandon the
“venerable custom, as we suppose, both upon political
“and religious grounds; and has given the benevo-
“lent remonstrant to understand that his benevolence
“is impertinent and untimely. ‘I must,’ says this
“fraternal Prince, ‘have a certain number of skulls to
“garnish my stockades withal.’ ”

XIV. Behold, shall we destroy our country, and murder our countrymen for such a race as this! O King, if so be it that these things are true, how shall we say that the African has been wronged by being brought into Sunland? For then verily it were a mercy if all Africa could be made as well off as the wretchedest negro who serves in Sunland!

XV. Now, therefore, these books must be destroyed, yea, all of them, or we are without excuse before men. For we know of ourselves that, in the country that is called San Domingo, the negro, by reason of his emancipation, hath gone back to the religion of his native land, and worshipeth the green snake, denying the gospel of Christ which he was taught and did obey in his servitude!*

XVI. Now of these books, even of histories, travels, and missionary reports, there are many; yea more than a thousand, which are pestilent fountains of information for the people; the same being used by the worshipers of White deities to convict us of being fools or knaves, to turn the world upside down about nothing, and to deluge the land with the blood of our kindred, in the main effort to make the negro even that which Jehovah hath denied him the power to be!

*See Report of the London Baptist Missionary Society.

XVII. Verily, O King, these books must be suppressed, and the mouths of such as have read them and wickedly repeat the same, must be stopped ; else we, of all men, shall receive the greater damnation.

XVIII. Therefore we beseech thee to utter thy deadly proclamation against them. Proclaim them to be lies. Make thou the travelers, the historians, and the missionaries all to be liars, so that we may silence the idolatrous nation that worshipeth at the altars of the White deities.

XIX. Lo, when the spokesman uttereth these sayings, all the other ninety and nine ministers shall cry out with a loud voice *Amen !* so that the King thinketh the drum of his ears to be cracked.

XX. Then each one of the hundred ministers shall shake hands with Abram ; and thereafter they shall all return to the land of the Puritans, the chief city of which hath the frog-pond in the centre, of the which its inhabitants are so proud that they sing songs about it continually.

CHAPTER X.

1 *Abraham is overwhelmed by Committees.* 2 *The Doctor driveth them away by spreading that the King hath the Small-Pox.* 7 *A Committee of Ministers goeth to the King to ask a Proclamation to put Blacks and Whites to bed together.* 8 *The King refuseth.* 9 *He sheweth that this Good Work is already provided for.* 11 *He declareth that Copperheads shall not mix with the Wenches.* He wanteth a pure breed of Negroes and Loyal Leaguers. 16 *One Vinton trieth to kiss the King's toe.*

I. Now, Abraham shall grow more and more oppressed day by day, by reason of the Committees that

come before him demanding proclamations. So great an anxiety shall prey upon his peace of mind that it throweth him into a spotted fever which the doctors think to be small-pox, and thereby a great alarm spreadeth among the Woolly-Heads from one end of the land to the other.

II. And when the King at last findeth himself to be getting well, he shall begin to dread the Committees, and he shall say to his physician, Doctor, do thou give that which shall sicken me again, that I may be kept even here out of the reach of the Committees; for of a truth I perceive that they will kill me.

III. And the Doctor shall spread abroad a report that the King hath a relapse, and that the small-pox spreadeth alarmingly throughout the city, so that ten thousand committee-men that came to see the King shall suddenly flee back to their homes whence they came.

IV. And Abraham shall laugh at the cunning trick which his physician putteth upon the Committee-men. But verily I say unto you that his joy shall be short, for soon there cometh a Committee which will not be put off, for they would speak with the King about a matter that is like life and death unto them.

V. So when Abraham perceiveth that they will not be turned away, he giveth himself up to his fate, and receiveth them.

VI. And they shall come in unto him, a great throng; the chief leader being one Theodore, surnamed Tilton, and a certain Divine, who is called Bellows because he bloweth much, and that Stephen who is called Tyng, because he goeth on, *ting-a-ling*, like a bell continually about everything, and one

Vinton, called the *sour-faced*, because he vainly trieth to put on a godly look when he prayeth, for by these means he getteth a living, and among them also cometh Henry Ward, the Naughty, the same who aforetime harrangued the King about the Bible.

VII. And when these shall stand before Abraham, the man Theodore shall open his mouth saying: We have come, great and mighty Monarch, to ask of thee a proclamation declaring the prejudice against people of color to be unreasonable and sinful; and also to make it proper and fitting for a white man to go with a black woman, and for a white woman to go with a black man, that they may *miscegnate* one with another, whereby a new and improved type of the American man may be produced.

VIII. Then Abraham shall answer them, Wherefore do you ask me to establish by proclamation what is going on well enough already! For have not my Generals and my Chaplains in the army done this thing to an amazing extent? Moreover, during my reign, have not five thousand of this improved type of the American man been born in this our beloved city alone?

IX. What would ye? Have I not sent ministers, and school-teachers, and a whole army of so-called agents, to follow up the success of our legions, whose business it is, not only to teach the old contrabands, but to *miscegnate* with the younger, that they may raise up a new generation of the American man!

X. Moreover, you learned and pious men, do you not show that you understand, and have no doubt tasted, the benefits of *miscegnation* with the comely daughters of Ethiopia? And have we not good news

from every part of our kingdom that the good work is going on well, in as much as our Loyal Leagues are all devoted to the same great and glorious end ?

XI. Then they shall answer the King, even as thou sayest, so it is true ; but the *Copperheads* are a stiff-necked and a proud people, who not only refuse to mix in our perfect and loving equality with the blacks, but they wickedly laugh and sneer at us withal.

XII. And the King shall say, What ! would ye have the veins of our new and improved generation poisoned with the blood of the Copperheads ? Verily no ! Unto you of the Loyal Leagues, belongeth the happy monopoly of *miscegnation* with the blacks, and would ye share it with Copperheads ? Not if the court understand herself, as she thinks she do.

XIII. Then they shall answer, saying, But the Copperheads are men given to the subtlety of science, who publish many books to show that the offspring of the blacks and whites run out after the third generation, so that they cannot propagate their species, the which, if the people believe it, sheweth that they are not of one race, and that at last our new and improved type of the American man would become extinct, so that we should have no posterity in the land of our fathers ?

XIV. And Abraham shall answer them, Now why trouble yourselves about posterity ? What has posterity ever done for us, that we should sacrifice our happiness in its behalf ? Verily I say unto you that long enough before the time of three generations, we shall be done with the country, and let those who follow us do the best they can with what we leave, even as we will make the best thing we can for ourselves in our day and generation.

XV. Then the Committee shall look one in the face of another, and say among themselves, The King speaketh wisely, and as beseemeth a patriot ; therefore let us retire, even to our own houses, and follow the council of the King, and let the Copperheads content themselves with the foolishness of science, and hug themselves with the proud memories of their ancestors ; but as for us, we will make ourselves merry with greenbacks, and with the fragrant daughters of Ethiopia.

XVI. But before they retire from the presence of the King they shall, one after another, kneel before him, to kiss his hand ; and one, even the man who is called Vinton the Sour-faced, shall entreat the pleasure of kissing the King's toe ; but when Abraham seeth what a face he hath, he shall decline, for the reason that he hath on dirty stockings, saying, My wife hath not been at home for these two months, so that my household fixings are, even as the rebel army, which is, telegraphically, in a demoralized condition.

XVII. Here endeth the Second Book of the Prophet Stephen, Son of Douglas.









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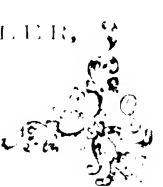
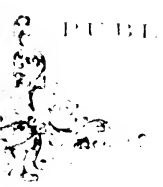
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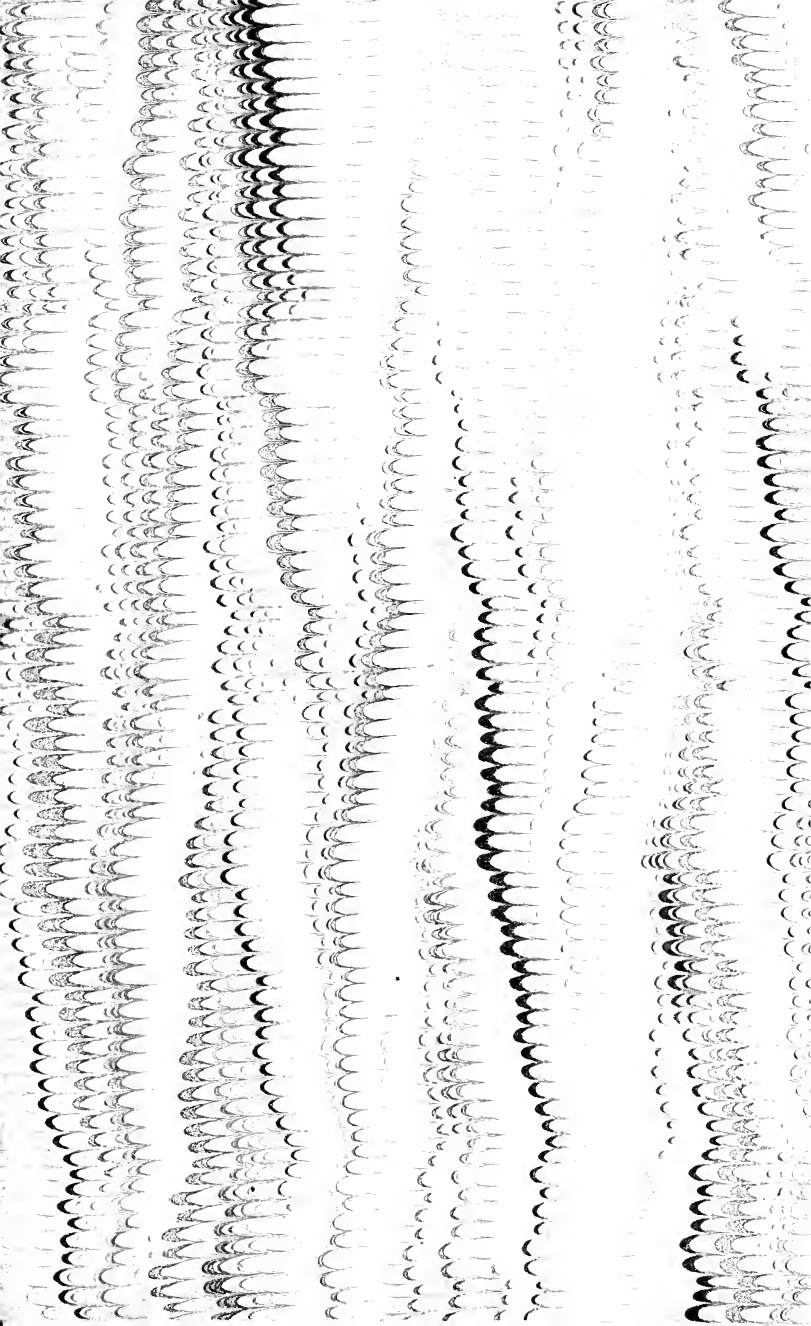
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